



**WILLIS  
LAMOTT**





MONGOLIA

HEILUNGKIANG

JEHOLA

Harbin

Changchun

Kirin

Mukden

Yongjung

Jehol

Peiping  
HOPEI

Shanhaikwan

Kwangtung  
(Lesser Territories)

Port Arthur

Dairen

Chinampo

Pengyang

Wonsan

Tientsin

Gulf of Chihli

Chefoo

Hai-hai-wai

SHANTUNG

Teingtau

YELLOW SEA

Haichow

KIANGSU

Seoul

Suwon

Chemulpob

Haiju

Chulwon

Kunsan  
Chungju

Teiden

Leiku

Mokpo

Kwangju

Fusan

TSUSHIMA  
Shimonoseki

QUELPART

Nanking

Soochow

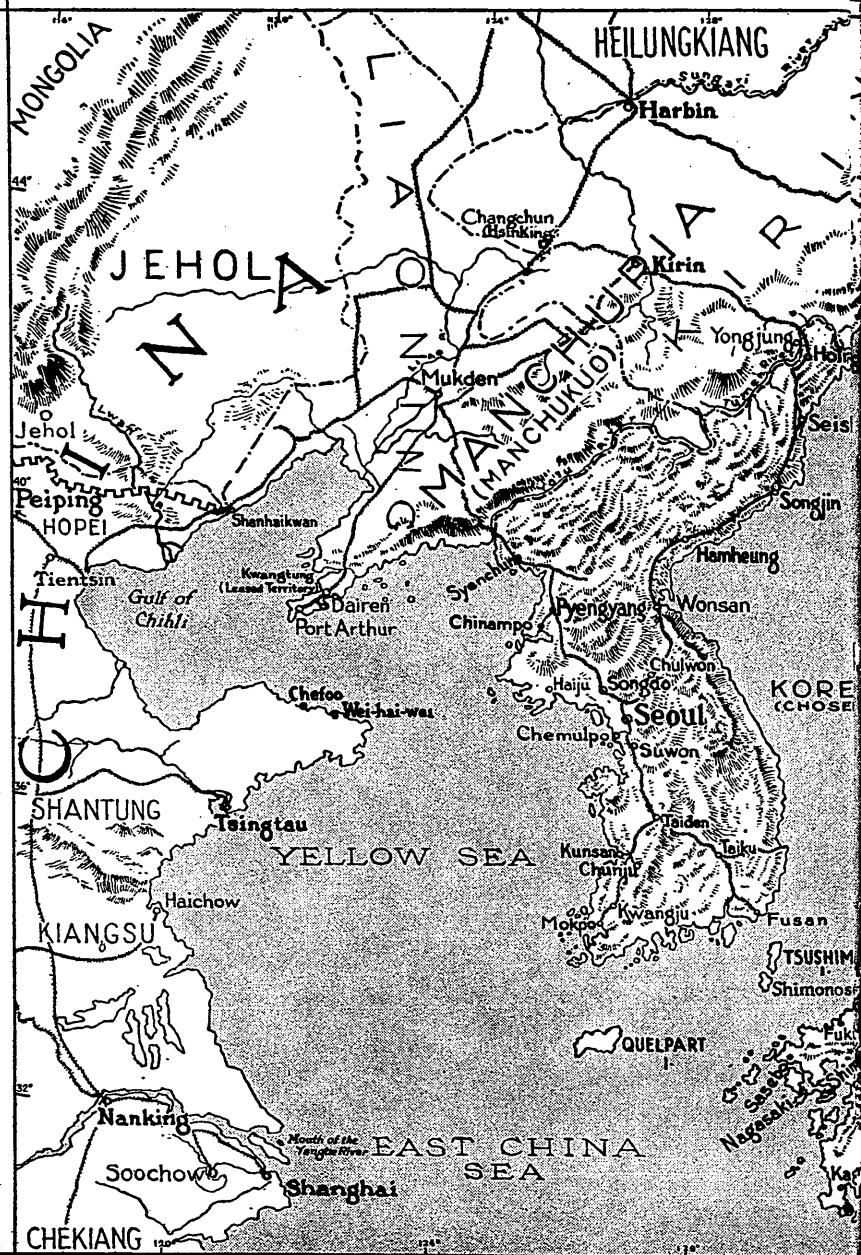
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***SUZUKI LOOKS AT JAPAN***





# SUZUKI LOOKS AT JAPAN

BY  
WILLIS LAMOTT

EDITOR, JAPAN CHRISTIAN YEAR BOOK, 1932



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**WILLIS CHURCH LAMOTT** was born in Ohio in 1893, but was educated in the schools of California, obtaining his B.A. from Occidental College, Los Angeles, in 1915, and his B.D. from the San Francisco Theological Seminary. The next year he spent abroad in study at Edinburgh University. He was appointed a missionary to Japan in 1919 by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and began his service in September of that year. After a short experience in evangelistic work on the west coast of Japan, he was transferred in 1923 to Tokyo where he became a teacher in Meiji College (formerly Meiji Gakuin), an institution for boys and young men, conducted under the auspices of the Presbyterian U. S. A. and Dutch Reformed mission boards. He is a professor in the collegiate department, as well as an administrative officer of the institution. At present he is also the secretary of the Presbyterian Mission in Japan, and chairman and acting minister of the Tokyo Union Church. In addition to his classroom work, Mr. Lamott has organized study groups in his home and in the church to extend Christian influence among the students of Tokyo. He has written textbooks for use in Japanese colleges, which have been well received. Mr. Lamott has served for a number of years on the publication committee of the Federation of Christian Missions, in 1932 editing the *Japan Christian Year Book*.

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*EDITORIAL NOTE*

ALTHOUGH the plans for this book were laid when Mr. Lamott was in the United States on furlough in 1932-33, the manuscript was actually drafted in Japan and then revised by the author for publication in the light of suggestions forwarded to him following the customary review of manuscripts by the editorial committee of the Missionary Education Movement. After receiving the revised manuscript the committee made a few slight changes in response to belated suggestions that were submitted. For his courtesy in granting it full freedom to make such further adjustments in text and to pass the proofs without submitting them to him, the committee wishes to express to Mr. Lamott its appreciation.

## NOTE ON PRONUNCIATION

The vowels in Japanese are pronounced nearly like the vowels in the musical scale, *a* as in *fa*, *e* as in *re*, *i* as in *mi*, *o* as in *do*, while *u* sounds like the *oo* in *boot*. The name *Suzuki*, for example, is pronounced *Soo-zoo-kee*, with equal stress on each syllable. In the diphthongs *ei* and *ai*, both vowels are pronounced, but very rapidly as one sound. The letter *y* is not a true vowel, but combines with the succeeding vowel in one syllable. Thus *Tokyo* is just two syllables; *to* (which happens to be long, as explained below) and *kyo*.

There is no accent such as is used in English, each syllable having practically the same value, except where certain vowels are prolonged. Long and short vowels in Japanese mean simply the length of time given them, not a difference in sound. For instance, in the name of the city *Osaka*, the *o* is about twice as long as the other vowels.

An important point is that each syllable ends with a vowel, except when the letter *n* ends a word, or when there is a double consonant, as in *Hok-kai-do*. Double consonants are the result of elision (really *Hoku-kai-do*, but shortened to *Hok'-kai-do*), and both consonants must be carefully pronounced.

Consonants have nearly the same sound as in English: *ch* as in *child*; *g* is always hard; *l* and *v* are lacking.

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## FOREWORD

*JAPAN* is a civilized nation, as rich in ancient traditions as in modern achievements. The Japanese are a cultured people. The "romance" which has attached itself to the taking of the gospel to a backward or uncivilized race does not exist with respect to a country like Japan.

Christianity is recognized by the government and generally accepted as one of the religions of the Japanese people. The direction of the church is largely, and rightly so, in the hands of the Japanese themselves. Foreign missionaries live among them and work with them as helpers, as inspirers, and as guides over difficult places; but the leadership of the Christian enterprise is no longer in their hands. Nevertheless, the Japanese Christian still needs the help of his Western brothers and sisters in his attempts to bring Christ into a redeeming contact with Japanese life.

In order to demonstrate this need I have picked out, from among the sixty-seven million inhabitants of the country, a modern Japanese and have exposed his life to the critical inspection of the inquiring foreigner. Suzuki is not an abstraction, a lay figure, a man of clay or straw erected for the purpose, but a real person (several real persons, in fact) known intimately to myself

and to other missionaries in Japan. The details of his life may differ materially from those of many of his fellow countrymen, but we shall find playing in and about him and his family those forces which have made the Japanese what he is today. By looking closely at his life the American Christian may be helped in his attempt to understand the problems of modern Japan as the Japanese Christian sees them.

Others who appear in this book—Haruko, Kiyoshi, Ohara the pastor, Hayashi the priest, Sato, Mori, and a former member of the lower house of the Imperial Diet or parliament who is referred to as the “ex-M.P.”—are also real persons, whose lives, however, have been slightly touched by the hand of fiction in order to make them more representative. The bungling, question-shooting, statistics-loving “Foreigner” is, of course, myself.

It may seem to some that I have been too greatly occupied with the life of the average man than with the doings of the great, too much concerned with the dogs that bite men than with the men who bite dogs (despite the news value of the latter adventurous souls!). Some others may bemoan the lack of the statistical tables, graphs and charts which adorn so many pages of our modern studies. Being neither a journalist nor a research worker, I relinquish these fields to others better qualified for the tasks.

Sooner or later, however, we must lose our romantic idea of missions, as well as our present appraisal atti-



tude, and, coming down to solid ground, face the question whether the Christians of North America are willing to make the problems of the Japanese Christians their own, and cooperate with them in seeking for and applying the solutions. If by this study of the life of Suzuki and his fellow Christians I have helped a little towards that end, I shall be satisfied.

WILLIS LAMOTT

*Tokyo*

*January, 1934*



## I: INTRODUCING SUZUKI

*T*HE moment he leaves his home port and faces the Orient the American becomes a foreigner. This term, commonly used by the peoples of the Far East to designate all outsiders, comes as a shock when applied to him. He, the representative of the proud nations of the West who are accustomed to think of the peoples of the East as outlandish and foreign, he who perhaps has been a benevolent patron of "foreign" missions, realizes with chagrin that it is now he who is really the alien, the outsider, the foreigner.

Yet it is only as a foreigner that the secret of the East will be disclosed to him. It is not as a problem-studying expert encumbered with his preconceived Western notions, attitudes, and formulas, nor as a casual critic passing judgment, but as a receptive foreigner humbly and patiently watching, listening and waiting, that he can expect the East to reveal its heart and its mind to him. And when that time comes he will no longer be a foreigner.

### *The Foreigner Comes to Japan*

A fast motor liner, designed, constructed and manned by Japanese, a unit in a merchant fleet that carries the

rising-sun flag to the far corners of the earth, brings the Foreigner to Japan. Express trains which are never a minute behind schedule carry him from city to city and from beauty spot to beauty spot. If haste is a necessity, air passenger service, linking the principal cities of the Far East, expedites his progress. Suave gentlemen speaking grammatical, if somewhat stilted, English take him in their motor cars over well surfaced roads to mountain resorts, to well kept golf courses, to the jewel-like lakes which encircle the base of Mount Fuji, and to incomparable Nikko.

The Foreigner visits Tokyo, a city of broad streets, automatic traffic signals, spacious parks, far reaching suburbs, palatial department stores, impressive public buildings, fleets of madly cruising taxicabs—a metropolis which, since the well-nigh overwhelming disaster of 1923, has been rebuilt and has grown to be a city with a population of over five millions. He sees magnificent engineering projects: roads, tunnels and bridges; electrical energy carried to the farthest inland hamlet; industrial plants occupying the area of small towns; commercial enterprises with branches in the leading cities of the world. He sees Osaka with its forests of smoking chimneys, Kyoto with its ancient temples, palaces, and monasteries, and Nagoya with its gold-crowned castle overlooking modern porcelain factories.

To any visitor from a foreign land modern Japan spells achievement. Even the cursory traveler, the tourist of tourists, returns home deeply impressed with the

successful results of Japan's experiment with Western civilization.

This vivid impression of Japan's industrial achievement, accompanied by weather conditions that are unexpectedly trying, all too often dims the Foreigner's eyes to a true appreciation of the beauty of Japan. Yet the beauty of the country has not been overrated; no, not even by the most enthusiastic tourist agency. It is, however, a beauty that must be appreciated by loving and accustomed eyes.

The physical features of the land are a delight to the lover of natural beauty. Heavily wooded hills run down to the sea to form irregular capes and promontories. Thousands of small islands lie off the coast and dot the larger bays and the waters of the lovely Inland Sea. The principal mountain range, following the contour of the four main islands, rises in the majestic snow-crowned peaks of the Japanese Alps. The central Fuji range on the Pacific coast climbs over twelve thousand feet to the summit of the Matchless Mountain. Numerous plains, divided into brilliant checker-board patterns by small grain and vegetable fields, lie along the courses of the longer rivers, while varicolored terraces climb the steep hillsides. Countless streams, carrying untold possibilities in water power, rush through narrow mountain canyons, and, dissipating themselves in wider channels, flow leisurely to the sea. More than a hundred and seventy volcanoes, some of them extinct, many of them active, most of them quiescent, with their rugged peaks

add a touch of grandeur and menace to an otherwise quiet landscape.

Great as is the beauty of the landscape as a whole, the Japanese mind takes particular delight in certain specific combinations of natural beauty: the gnarled trunks of the pine trees contrasting with the white sand and blue waves of the seashore; the hillsides clothed in their autumn splendor of russet and gold maple leaves or in the rainbow hues of spring azaleas; the ponds of midsummer afloat with white, yellow, and red lotus flowers; a single branch of a plum tree putting forth fragile blossoms in the midst of winter snows; and cherry blossoms half seen, half imagined, through the mists of April.

Both the beauty of the land and the life of its people to be truly appreciated must be viewed against a sky which is more often gray than blue. The haze and mist of the atmosphere is more characteristic of Japan than any other natural feature. The average precipitation for all Japan is double that of the average for the rest of the world. Although no part of Japan proper extends below the thirtieth parallel of latitude, the southwest monsoon brings hot, moist summers reminiscent of the tropics, while typhoons, sweeping up from the China Sea, ravage certain sections of the country each year in September. The annual blossoming of the cherry trees—that recurrent theme of so much Japanese poetry and art—occurs in a season of high mists and clouds that often precipitate in cold, dismal showers. Snow falls

heavily on the coast of the Japan Sea and in northern Japan, and even though in other sections of the country the temperature seldom falls below twenty-two degrees, the winters are characterized by a chill and penetrating dampness.

To a casual visitor certain crudities of life in Japan are often all too evident. Sewage disposal is still largely provided for by bullock and hand carts. The care and upkeep of beautiful foreign-style buildings is often woefully neglected; floors, when not covered with *tatami* (mats), are seldom kept clean; while in schools and public buildings, stovepipes still thrust themselves out of windowpanes.

In the adaptation of Japanese life to Western ways, the old and picturesque has often been sacrificed to the new and garish, or the two have been allowed to exist together in a propinquity too intimate to be pleasing to Western eyes and taste. Utility has been the guiding note in the adoption of Western customs, the people being unconscious of the ludicrous contrasts which sometimes emerge. A restaurant boy balancing eight bowls of noodles on a tray in the upturned palm of his hand nonchalantly guides his bicycle through a maze of motor cars. A newspaper carrier clad in a blue and white kimono whistles the Largo from the New World Symphony as he delivers his papers along a squalid alley. A loathsome beggar crouching at the approach to a bridge casts surreptitious glances at an article in a Japanese motion picture magazine while waiting for "trade." At

a Christmas performance in a Tokyo theater, Santa Claus and Jiggs dance merrily before the footlights, while in the background fifty chorus girls dressed as angels sing Handel's "Glory to God." The new and the old rub shoulders at every corner; sometimes they clash, but more often they walk peacefully together in a partnership typical of modern Japan.

### *A Glance at History*

The Foreigner to gain perspective must review his history. In 1853, when Commodore Perry in his "black ships" sailed into Uraga Bay, Japan was still enjoying the sleep of feudalism. The family was the unit of society. Jealous feudal lords, the *daimyo*, were kept loyal from fear of the power of the Tokugawa shogun rather than from patriotic motives. Industry was still in the handicraft stage. Commerce was undeveloped, and the merchant stood low on the social ladder. Agriculture was primitive in method and organization. Ships never ventured far into the open seas. Intercourse with the hook-nosed red-haired barbarians in the West had been forbidden for two centuries. Christianity lay under an interdict.

Overnight all was changed. From mingled motives in which fear predominated, the Tokugawas accepted the doubtful compliment of Perry's invitation. The long-closed doors swung back on rusty hinges. The first commercial treaty with the United States was signed in 1854. Feudalism was abolished, the dictator-



ship of the Tokugawa family overthrown, the Emperor was restored to power and made the rallying point for a united nation, the capital was moved from Kyoto to Yedo (now called Tokyo), and in 1869 the Emperor in his Charter Oath pledged himself to grant representative government to his people. The acumen of the leaders who shaped the early policies of the nation, the avidity with which they set out in response to the command of their Emperor to "seek knowledge and ability in all quarters of the world," and the determination with which they caused Western customs to be adopted and Western ideas substituted for time-honored traditions, are phenomena without parallel in history. Their early visions were brought to realization in the rapid industrialization of the country, the consolidation of the Empire through wars with China and Russia, and as a result of the European war, the recognition of Japan as one of the great powers of the world—three climactic movements in the most stirring national drama of modern times, the making of New Japan.

In any attempt to understand the Japanese people and the problems they now face, the Foreigner should never lose sight of the magnitude of this task of national reconstruction and the swiftness and tension with which it has been carried out. In many cases only the surface of life has been lacquered over with the new culture, but the wonder of it is that in so short a time so much has been accomplished!

The undeniable fact remains: Japan has succeeded.

There was a time, not so very long ago, when patronizing Westerners went into raptures over every effort of the "clever little Japanese," and showered indiscriminating praise upon their every accomplishment. Their mental outlook was that reflected in Dr. Samuel Johnson's famous observation concerning a woman's preaching: "It is not done well, but you are surprised to find it done at all!" That time has passed, but even today, when all the world is critical of Japan and when she is severely measured by all the standards of success current in the Western civilization she set out to master, one thing at least is certain—Japan has achieved!

### *What of the People?*

What about the people—the men, the women, the children—who live in this land of lovely vistas, who are striving to master the technique of machine civilization, who share in the proud heritage of high national achievement? Here the Foreigner must, for a time at least, confess his failure. Few people are so difficult to understand as are the Japanese. They have the reputation of being clever, courteous, affable, subtle, and mysterious. "One Japanese is a smile, two are a question mark, three are an insoluble mystery." Such glib attempts at analyzing the mind of a people are mere confessions of defeat. The Foreigner must wait and be patient.

There are psychological barriers to an understanding of the Japanese people. The Foreigner likes the direct, straight-from-the-shoulder approach; the Japanese is

nothing if not oblique. The Foreigner demands opinions on everything under the sun; the Japanese cannot understand why he should disclose his secret thoughts to an inquisitive outsider: he therefore replies with a mild and smiling acquiescence which most effectively conceals that which he really thinks. The Foreigner, even in this day of enlightened internationalism, is benevolently patronizing, often exuding Western superiority. The Japanese, smaller in size and milder in manner, but still conscious that he is the equal if not the superior person, withdraws into himself.

The "insoluble mystery" of the Japanese mind can be traced in part to a national characteristic—*enryo*. Reserve, diffidence, restraint, ceremoniousness—the word eludes exact translation, but nevertheless *enryo* is in many ways the key to an understanding of the Japanese mind. A Japanese carries neither his heart nor his opinions in the sleeve of his kimono, capacious though that may be. He may have many acquaintances, but never more than a few real friends. His home—even more than an Englishman's—is his castle. He shows to best advantage in a small group of intimates; he is not a "good mixer." *Enryo* holds him back from revealing his true self to those who have done nothing to deserve such a revelation. It likewise restrains him from telling an unpleasant truth, and often leads to the hasty generalization that the Japanese are a sly and cunning people. Perhaps the Japanese err in their use of *enryo*, but life in the West would be better and would run more

smoothly if tempered by a judicious admixture of the quality!

Natural calamities and the struggle to wrest a living from unwilling soil have left their mark on the Japanese mind. Earthquakes, volcanic eruptions, tidal waves, devastating fires, frequent famines, limited farmland, scanty natural resources—in few lands have the blessings of nature been so counterbalanced by her rebuffs. The Japanese people have reacted in various ways to these unfriendly moods of nature. In some persons they have inculcated a devil-may-care spirit such as animated the inhabitants of ancient Yedo when they nicknamed the disastrous fires which periodically laid waste the city, “the flowers of Yedo.” In others they have infused the spirit of fatalism so often expressed in the enervating byword, *shikata ga nai*—“it can’t be helped.” To still others the hardships of life have come as a challenge to spiritual culture and to a stoical conquest of adversity and disaster. The city of Tokyo has been rebuilt three times during each century of its existence, but still the spirit of the people is unconquered. Calamity may come, but the spirit of Japan will triumph! With this spirit the leaders of today are facing the problems that surround them.

The Japanese power of imitation, frequently illustrated by the example of the tailor who when given a pair of pajamas as a model copied them patch and all, has been highly overrated. History proves that the Japanese are more adept and facile in modifying and

adapting than in slavishly copying the models given to them. Neither is the cleverness which many foreigners connect with the Japanese mind a national trait. The cleverness of the Japanese is expressed in quite different spheres from that of the American. Experienced educators find little difference between the run-of-the-orchard intelligence of Japanese students and that of Westerners. In the schools of California the children of Japanese parents have been found to excel in handiwork, in art, and in the mastery of textbook material, but to lag behind the rest of the class in initiative, in reasoning power, and in the ability to execute projects and to apply general rules to particular situations.

As for the politeness, the innate politeness which is supposed to be the native endowment of every Japanese, it is largely compounded of ceremoniousness and diffidence and often lacks the elements of consideration and kindness which characterize true courtesy. Effective as a social lubricant in the family and towards superiors, it frequently fails when confronted with the complex relationships of modern life. The ancient code of manners, adequate as it was for life in an age of simple social relations, has not been universally extended to include one's attitude towards strangers and one's deportment in crowds.

However, once you have won his confidence, have learned how much to give and how much to expect in return, the Japanese is the truest friend a man can have—loyal where loyalty is due, sincere, open-hearted,

affectionate, generous, faithful literally to death. Once you have been permitted to pass the wall of impassive *enryo* you will find him a very sentimental, emotional, buoyant, high-strung person, with a love for games that age cannot diminish, exceedingly fond of children, curious, anxious to help, indefatigable in carrying out projects that have once been started, patient with the faults of others, responsive to idealism, and, when brought under the influence of Christianity, capable of bearing all the fruits of the Spirit which characterize true Christians in every age and land and race.

### *Suzuki and His Family*

The Foreigner wishes to meet "a typical Japanese." Here is one who, if not exactly typical, is a representative of the intelligent middle class whose opinions count for so much in present-day Japan. His name is not important, so we shall call him Suzuki, which is a convenient disguise; Suzukis are as numerous in Japan as Smiths are in America.

Suzuki was born in a small town on the coast of the Japan Sea in the twenty-seventh year of the Meiji Era, which makes him forty years old now in the ninth year of the Era of Showa. Soon after his birth his father, with prophetic insight, endowed him with the name of Susumu, which means "Going ahead."

The elder Suzuki has for many years kept a general merchandise shop in a small town on the West Coast Railway, the center of a thriving agricultural, silk-worm

raising and fishing district. His wife bore him nine children in rapid succession and lost four of them almost as rapidly. By the time she was forty she had become an old woman; she blackened her teeth until they shone like pieces of hard coal, and, deformed with disease that caused her body to bend at a right angle, has since then walked with the aid of a cane. She supplements the family income by raising silk-worms, and almost any day may be seen squatting on the floor in the back of the shop while spinning thread on a small hand wheel.

Susumu was appropriately named. He went ahead. After his graduation from the village primary school, the principal, always on the lookout for promising students, secured a place for him in the commercial school at the county seat. He graduated first in a class of a hundred and fifty, with special honors in English. The county authorities secured a scholarship for him from the prefecture, and he was sent to Tokyo to take the entrance examinations of the Foreign Language School. He found that he was one of two thousand applicants for two hundred and fifty seats and he failed miserably the first time. But, nothing daunted, he stayed on in the city, studying lists of questions that had been used in previous examinations. The next year he succeeded in entering the college.

During his course he partly supported himself by assisting a certain professor named Mori. In return for this he was recommended for and received the position of professor at the Twenty-ninth Middle School, at the

munificent salary of one hundred and twenty-five yen a month.<sup>1</sup> Six months after he started work he was rudely plucked up and placed in an army camp for eighteen months; then, as a reserve officer, with a quota of special summer duty to work off, he was permitted to return to his position.

No sooner was Suzuki settled in his life work than letters came pouring in from the country demanding his presence at a family conference to discuss an "important matter." He saw through the subterfuge, and had visions of the brown pudding-faced second daughter of the village wine merchant, with whose family his own wished to contract an alliance. Anxious to postpone the day of decision as long as possible, he wrote sympathetic but vague replies. But he well knew that sooner or later he would have to face the conflict between his own plans for his career and the paramount obligation of every Japanese—his duty to his family. Filial loyalty, the foundation of Oriental morality, required that he leave the matter of his marriage entirely in the hands of his family, and he had nightmares when he thought of the wine merchant's daughter trying to mingle socially with the cultured families of his fellow professors!

One day, when returning from school, for the first time he saw Haruko, a teacher in a neighboring kindergarten. Clad in pale green, she looked the very pic-

<sup>1</sup> Prior to the 1934 revaluation of the American dollar the normal value of the yen was about fifty cents. A yen contains 100 sen. As this book goes to press the yen is quoted at about thirty cents.



ture of her name, "Spring," as bending like a willow she helped her tiny charges with their games. He passed that way again and again. Haruko noticed him, their eyes often met, but they never spoke. Finally Suzuki went to Dr. Mori, a man whose own married life was beyond reproach and who therefore was qualified to act as go-between, and besought his aid in finding him a wife, delicately mentioning Haruko as a likely candidate.

Months passed, as the go-between and his wife dealt with the parents of various possible brides and with Suzuki's parents, who were loath to break their promise to the wine merchant. But at length negotiations were concluded, and Professor Mori invited Suzuki and Haruko to have tea together at his home. They were formally introduced to each other, joined in the general conversation, but did not see each other alone. A month later they were married. Suzuki's friends are all envious of him because he made a love match.

Eugenically the match was hopeful, being a union of the two principal racial strains that make up the Japanese nation. Suzuki represents the Mongoloid type of Japanese, with dark skin, short, squat body, flattish nose and oblique eyes, while Haruko, more slender and graceful, with aquiline nose, delicately shaped hands and feet, oval face and clear complexion, comes nearer to the Japanese ideal of beauty.

*Suzuki at Home*

Since the earthquake disaster of 1923 the population of Tokyo has been seeking air, sunshine and safety from fire by migrating to the suburbs, which stretch out beyond the city on to the spacious Musashi plain. In one such suburb, forty minutes by trolley from the center of the city, on a plot of rented ground fifty by fifty feet in size, stands the present home of the Suzukis. They hope to own the house some day, but at present they are paying for it according to the "American plan," that is, in monthly instalments.

It is a small house, even in a land of small houses: a tiny *genkwan* or entrance in which the family shoes, clogs and umbrellas are kept; a living room twelve by twelve feet in size; a microscopic dining room; two sleeping rooms with no beds but with capacious closets into which the family *futon* (quilts) and other bed clothes are stored away during the day. The kitchen is little more than a narrow passage with a sink and a gas stove. The crowning glory of the house, however, is the study, furnished in foreign style as a wedding present from Dr. and Mrs. Mori. Here there is a round table with a velvet cover, four wicker chairs, a book case groaning with books, and an organ. On the wall is a highly impressionistic street scene executed in oils by a friend in the Imperial Academy of Art. The sliding doors open on to a veranda from which at sunset on a fair day elusive glimpses may sometimes be caught of Mount Fuji.

It was on account of this view that this particular house was selected.

The Suzukis now have three children: Aiko, the elder, a daughter of fifteen, Kiyoshi, a son of thirteen, and Yuki-ko a daughter of ten, whose names respectively mean "Love," "Purity," and "Snow." So many years have passed since the boy was born that the old folks in the country are growing anxious. Suppose he should die and the family should be left without an heir! But the Suzukis, like many another modern Japanese couple, look the facts in the face—and sigh! Life in this modern age cannot be overcumpered with children; a few with sufficiency are better than a houseful with want. So family pride again steps aside, and Susumu and Haruko stretch their none-too-elastic pocket-book in an attempt to provide for themselves and their three children the things which they, as modern Japanese, feel are necessities, but which were undreamed of by their parents.

Haruko subscribes to the *Fujin no Tomo* (*Woman's Companion*), a magazine with a wide circulation whose editor is the Christian woman principal of a progressive school that has become widely known. From this journal she learned how to feed and care for her children when they were babies, learned the necessity of adding milk—which most Japanese naturally dislike—to their diet, learned the health value of fruit, fresh vegetables and cereals, and the necessity of sleep and regular exercise. Each morning the family turn on the radio and all

together begin the day with a "daily dozen." Haruko points with pride to the fact that the children are all taller than their parents were at their respective ages. From the *Fujin no Tomo* she also learns ways of modifying the monotonous and unnutritious Japanese diet of rice, pickles, and fish, by adding foreign dishes, which, incidentally, have become so common that their English names have been taken bodily into the language with a few Japanese trimmings and with due twisting of our unpronounceable l's into r's! Haruko prepares *būfu katsuretsu*, *hamu omuretsu*, and other foreign delicacies whenever possible, while *tosto pan* with *jamu* is considered a necessity for Sunday morning breakfast.

Haruko has also learned to cut out house dresses for herself and the little girls, which she sews on her sewing-machine of Western model. The Japanese woman's costume, picturesque though it is, is too constricted to fit in with the activity demanded by modern women. So, just as the girls wear a foreign-style uniform when they go to school, their mother finds it more convenient to wear a simple cotton house dress each day until the housework and neighborhood shopping are finished. Haruko does the family washing herself, even her husband's soft collars and shirts, and she irons the clothes with an electric iron which she bought with the household savings of over a year. For, following an age-old Japanese custom, Suzuki entrusts the family pocketbook to her, and she takes special delight in the small but

slowly increasing postal savings account which witnesses to the success of her stewardship.

The crowning event of each day, summer or winter, is the excursion of the entire family to the public bath. There, the men in one room, the women in another, they bathe in water heated to 110 degrees or more until they reach that consciousness of physical cleanliness and that condition of relaxation which are so necessary to the self-respect of every Japanese, high or low. While at the bath they exchange gossip, learn of the neighborhood births and deaths, and discuss public questions. Like the corner grocery and the postoffice of American pioneer days, the public bath house (of which there are over 2,600 in Tokyo) is the social center of each Japanese neighborhood.

Suzuki subscribes to the *Tokyo Asahi*, one of the Big Five group of Japanese newspapers. It has a circulation of a million and a half, and is not only one of the most widely read but also one of the most independent and constructive journals in the country. He also takes *Kaizo* (*Reconstruction*), a monthly journal of opinion, which likewise has a large circulation. The front pages of Japanese newspapers are given over entirely to advertisements of books and magazines. Statistics show that 20,000 books and 60,000 periodicals are issued yearly to satisfy this nation of omnivorous readers. Aiko and Yuki take the *Girls' World*, and Kiyoshi, *King Magazine*.

All of these periodicals are printed from top to bottom in the traditional characters of Japan and China, but

the style in which they are written, the structure of the sentences, and the vocabulary have been greatly influenced and changed by contact with Western languages. A certain Japanese lecturer recently said that "so widespread is the employment of English words that a man without knowledge of English finds it almost impossible to understand all that is written in daily papers or to follow lectures on any theme." And, conversely, many a peasant and laborer unconsciously absorbs a wide knowledge of Western words and phrases by reading the daily papers.

When Suzuki and his friends talk together in the faculty room at school their speech is so seasoned with English, French, and German words that most certainly his grandfather at the old family homestead would not be able to understand him, and indeed when he returns home on a vacation his father and mother gape in amazement at the strange and awful words that fall from his lips. Yet Suzuki is not exceptional, but is rather a fair example of the modern Japanese found by the hundreds of thousands in the cities and towns of the nation.

Translations of great Western books in cheap editions, most of them picked up in one of the thousands of second-hand book stores of Tokyo, line the family book shelves—Bunyan's *Pilgrim's Progress*, Tolstoy's *War and Peace*, Kant's *Critique of Pure Reason*, and others. As in no other country the great names of every land—Dante, Dostoevski, Beethoven, Plato, Milton,

Thoreau, to cite but a few examples—are commonplace words in every middle class household. Truly the world has come to the very door of the humble home of the Suzukis.

*The Suzuki Family at Play*

Family recreation is a constant problem. Kiyoshi is a loyal member of the local Boy Scout troop, and each summer he is sent to the swimming camp conducted by his school. Aiko has twice been to a Y.W.C.A. summer camp, but Yuki's summers thus far have been spent at her mother's side or with her grandparents. All three children are taken by their teachers on the periodical excursions about the country which are a requirement of Japanese education, and in this way have visited many of the beauty spots of the main island. Suzuki and a party of friends venture each summer into the Japanese Alps on a mountain-climbing excursion.

Japanese society, however, is not yet organized with the wife's recreation in view. Someone, according to traditional custom, must always "keep the house," and the lot usually falls to the wife. Haruko therefore seeks her recreation in music. From the time they were mere babies the children were taught folk songs and dances. Now that all of them have learned to read music at school, Haruko has organized a family quartet, and with herself at the organ they sing "The Old Folks at Home," "Die Lorelei," "Long, Long Ago," "Nearer, My God, to Thee," and other foreign songs, as well as

Japanese lyrics and hymns. Kiyoshi is a member of a fifty-piece harmonica band at school, while Yuki sings in the Sunday school *korasu*.

By paying a monthly fee of seventy-five sen to the radio bureau the Suzukis are enabled to own a receiving set. Western music of good quality, as well as Japanese music, dramas, and lectures are brought into their home over station JOAK, Tokyo. Although the first Japanese radio station was only opened in 1925, there are at present eighteen stations in the country, with a million two hundred thousand subscribers. The programs are under strict government supervision, and although educational items outnumber those dedicated to entertainment, balance is established by the total absence of any advertising.

In his middle-school days Suzuki pitched for the school baseball team, and now, whenever a ticket comes his way, he attends the contests of the Six Universities League in the Meiji Shrine stadium in Tokyo. Several of these magnificent sports amphitheatres have been recently built in Japan, the largest at Naruo near Kobe seating eighty thousand persons. All Japan watches with interest the progress of international tennis matches; golf has become popular among the aristocracy and the upper ranges of professional and business men; winter sports attract thousands who can afford to take the long trip to the good skiing grounds; swimming, under the stimulus of the victory gained in the 1932 Olympics, is fast finding its rightful place in the affections of an



island people; but baseball still remains preeminently the national sport of Japan.

Next to outdoor sports, the cinema is Japan's most popular amusement. This creates a problem for every thoughtful family. Many of Aiko's classmates are "movie fans," and with great avidity collect and exchange pictures of Japanese and foreign stars. Japanese films are of two general classes: blood and thunder stories of ancient times, reeking with vendettas, feuds, loyalty suicides and the wholesale shedding of blood; and modern pictures fashioned after Western models and concerned with triangle episodes, free love, and other situations which run counter to inherited traditions of love and courtship. American films, moreover, with their portrayal of life as lived at a tempo and an intensity unattainable by the young Japanese, and exhibiting such characteristic phases of contemporary American life as gang warfare, drinking, sexual promiscuity, and extravagance, are positively dangerous to the mind of the young Oriental. The rigorous censorship, which deletes everything contrary to organized government, cuts out hundreds of feet of embraces, and mutes all improper dialogue, has nevertheless been powerless in its attempts to "purify" Western films. It is little wonder that Japanese police authorities on several occasions have asked Christian leaders for help in overcoming the baneful effect of Western pictures on the mind of Japanese youth. And it is little wonder also that a missionary returning to America on furlough was asked by a

Japanese friend if she was not afraid to take her children back to the land of kidnappers and gangsters!

In like manner American fiction of the gutter type, as well as the pseudo-realism which picks out the sordid aspects of life for glorification or cynical comment, is taken by young Japan as a photograph rather than as a caricature of life abroad. As one result of these vivid portrayals of American life, there has arisen during this present decade a class of modern youth—the *mobo* and *moga*—as characteristic of the nineteen-thirties as the *narikin* (profiteer) was of the post-war era. (*Mobo* and *moga* are contractions respectively of *modan boi*—modern boy—and *modan garu*—modern girl.) To be modern means to mimic those phases of Western life heard of in popular songs and seen on the screen, in the pages of popular literature and in movie magazines, and to do it to the extreme. The jazz band, the dance hall, the cabaret, the revue, and the café are gathering places for the *moga* and *mobo*. The Ginza in Tokyo, as well as the main streets of the other cities and towns, are the scenes of their nightly parade. When Haruko returns from a shopping expedition to a downtown department store she does not breathe freely until she is once again in the midst of the quiet streets of her suburb. Yet, even there, in a "Garden City," the first thing that greets her upon alighting from the trolley is the Red Toad Café!

The café is not an eating house, but a peculiar Japanese institution combining the functions of a drinking room, a cabaret, and a house of assignation. Cafés line

the main streets of the great cities, are dotted through the residence districts, and are found even in the isolated towns and villages of the interior. They announce themselves outwardly by a dull glare of neon lights—poisonous green, vicious red, and livid blue—spread across the front of the building, and by the mingled noises of radio, phonograph and high-pitched female laughter issuing from within. There are today over eight thousand such houses in Tokyo, a larger number in Osaka, and proportionate numbers in other cities. In Tokyo alone there are 25,000 girls, many of them recruited from the country districts, whose profession is that of café “waitress.” Men go to cafés to eat, to drink, and, primarily, to associate with young women on terms of intimacy similar to those enjoyed by young people in Western lands. But having no code to guide them except the motion picture, the popular novel, and the jazz song, the results of their experiment are not only ludicrous but in every sense of the word tragic.

### *The Real Suzuki*

So the Suzukis, although they appreciate the best of Western music, art and thought, do not call themselves modern. Western civilization as it comes to them presents too great a threat to the security of their lives. They are Japanese, and in spite of their grateful acceptance and use of a world culture, their roots are still firmly embedded in the soil of Dai Nippon. They still believe that the true end of life is to seek calmness of

mind. Their *kyakuma* (living room), and not their foreign-style study, is symbolic of this quest.

The *kyakuma* measures only eight mats in size, each mat being three by six feet. The mats are made of creamy straw, bound in brown, and are soft to the unshod feet that walk over them. There is really no furniture in this room, only the fire box, a low polished table for serving tea, and four *zabuton* (cushions) piled neatly one above the other in a corner awaiting the coming of a guest. A long *kakemono*, or roll picture, breathing the spirit of the particular season of the year, hangs in the alcove. In front of it is a vase of flowers arranged with much care by Haruko in the conventional three points symbolic of heaven, earth, and man. This room with its simple color tones of brown and tan, its planes unbroken by fussy furniture, its light subdued by entering through white paper doors, is the heart of the house. Here, in the New Year's season, friends gather to play *karuta* (the matching of Japanese poems); here on winter evenings Susumu practises on the Japanese flute; here on evenings in summer he writes *haiku*, or seventeen-syllable verses, concerning the song of the cicada while watching the children in their search for fireflies; here on the third day of the third month and the fifth day of the fifth month the doll exhibits of the girls' and boys' festivals are set up; here Haruko welcomes her guests with the quiet grace and self-abasing humility characteristic of the courteous Japanese *okusan* (housewife). No matter how universal their outside

interests may be, when the Suzuki family gather here they are essentially and truly Japanese.

Deep down within them, beneath the outer veneer of foreign culture, lies untouched the true Japanese nature, the appreciation of simple, elemental things, the love of quiet and conformity, the affection for the banks and braes of the homeland which the Japanese share with the inhabitants of other small ocean-bound countries. Suzuki's mental outlook is as wide as the world: he will accept and use anything from anywhere that comes to his hand, but with one provision; it must contribute to his life not as a citizen of the world but as a child of the Land of the Sunrise.

### *Suzuki the Christian*

In his days as a middle-school student, Suzuki became a disciple of Jesus Christ. Most of his fellow Protestant Christians—now numbering nearly two hundred thousand—are, like himself, intelligent members of the professional or commercial classes, although some are recruited from the less privileged and some from the well-to-do.<sup>1</sup> A majority of the Japanese men in the churches became Christians while in middle school. Like many another girl, Haruko first learned of Christ when she was a pupil in kindergarten, studied about him in

<sup>1</sup> According to a survey recently made, sixty-five per cent of the Christian church membership (all bodies) is composed of business men, students, office workers, government officials and professional men.—Laymen's Foreign Missions Inquiry, Fact-Finders' Reports, vol. VI, Supplementary Series, Part Two: *Japan*, p. 154.

Sunday school, and came unconsciously to follow him in the friendly atmosphere of a Christian girls' school. Suzuki's spiritual father was a missionary who taught an English Bible class at a preaching place in the small sea-coast town which was his home. Haruko's conversion was a gradual process, the result of infinite tact and wisdom of her Japanese and missionary teachers. Both Susumu and Haruko work in the West Street Church, she as teacher of the beginners' class in the Sunday school, and he as an elder, in which capacity he often reads the Scripture lesson or delivers the prayer after the offering.

The stream of Christian church life in Japan seems to the Foreigner to run strangely parallel to that of America. There are over three thousand preaching places, unorganized groups of believers, and organized congregations in the country. Sometimes it is merely a rented room in a country house, with the god-shelf shut off by a curtain; sometimes a Japanese residence, used also by the evangelist as his home; sometimes a replica of the small-town American churches of the nineteenth century; sometimes a well built structure with good architectural lines, worship-inspiring atmosphere and adequate facilities for church activities. In whatever form these places of worship are found, they have several things in common. There is inside the building a pulpit and a reading desk, benches for the congregation, an organ, and a communion table or altar; on the outside, if at all possible, there is a tower; and almost invariably a cross; the buildings are foreign in their style

and atmosphere, in appearance blending more easily with the police station, the hospital and the school than with the native shrine and Buddhist temple.

The West Street Church is one of a number of edifices erected in Tokyo after the earthquake disaster of 1923. It is what the Japanese call *Goshikkū*, or Gothic, in style. Its arrangement is simple: a vestibule with boxes for holding *geta*, shoes and umbrellas during the service; an entry hall in which tea is sometimes served after morning worship; a balcony which is also used for prayer meetings and young people's gatherings and which can be divided into two classrooms for Sunday school; and the main auditorium. Ordinarily the auditorium will seat about one hundred and fifty persons, but at times of special meetings, by utilizing every possible space, two hundred have been accommodated. The floors are spotless and gleaming, being polished by the constant passing of slippered or sandalled feet. Shoes must be removed or encased in bag-like canvas covers; no leather ever touches the floor of the church. The pastor in a frock coat and toe slippers does not exactly fit in with the Foreigner's idea of dignity, and, if the truth were told, he does seem more imposing on those rare occasions when he appears in his Japanese clothes, with a severely folded *hakama*—a divided skirt, used in formal dress—and a black *haori*—a short, open overkimono—adorned with his family crest in white on the five essential points.

The order of service follows that of American

churches, except that to be truly orthodox it should begin and end with a doxology—and there are six good ones to choose from in the *Union Hymnal*! In the liturgical churches, we are told, the Foreigner can follow the service without knowledge of the language, so closely have the traditional forms been transplanted. It is, however, in the announcements (if he could but understand them) that the Foreigner would find the greatest points of contact with church life at home:

“The weekly evangelistic service will be held this evening at seven-thirty. The pastor’s subject will be ‘The Prodigal’s Return.’ . . . Please bear in mind the prayer meeting next Wednesday evening. We are studying the First Epistle of John. Attendance of late has been rather small. Will not everyone make an effort to be present hereafter? . . . The Young Men’s and Young Women’s Societies will meet as usual this evening before the evening service. . . . The regular monthly meeting of the Aid Society will be held at the home of Mrs. Kato in White Metal Street. . . . The annual congregational meeting will be held next Sunday afternoon. The ladies of the church will serve tea . . .”

And so it goes, following the general pattern and program of the Western church. The hymns are the old favorites of the Western church, some of them so old, indeed, that they are no longer used abroad. Gospel hymns of a vintage later than Moody and Sankey are seldom heard. Among all the six hundred selections of the *sambika* (hymnal) there are only sixty-nine original



Japanese hymns, and these are not yet sung so much as the Western ones.

The lasting impression one receives from visiting Suzuki's church is that of calmness and order. Sunday school sessions sometimes—owing to the long-suffering patience of the Japanese teachers—resemble bedlam, but the church service is characterized by propriety. Noises crowd in from the outside—the repairing of the house next door, the passing of a band of street minstrels with their incessant *chirin don-don* of bells and gongs, and the boisterous playing of children in the church yard. Interruptions that make a Westerner's nerves cry out in violent protest leave the congregation unmoved, for still to the Japanese Christian, as to his Buddhist forebears, worship is not that which demands a special atmosphere but rather that which enables man to overcome adverse surroundings and find peace of mind in the midst of tumult.

Similar as it is in many ways, Japanese church life diverges in certain points from the main stream of American religion. The Foreigner is impressed with the fact that men and women sit on different sides of the church, that young men, mostly students in their black or gray uniforms, often compose two-thirds of the congregation; that everyone carries his own Bible and hymnal carefully enfolded in a fine silk wrapping cloth, a *furoshiki*. There is no display of the national flag in the chancel of the church. There is no gaudy exhibition of flowers, but usually a spray of flowering plum in a

simple vase, a dwarf pine, or some other truly Japanese arrangement of the flower of the season. The visitor will find women elders in many churches, will in some congregations see communion wine taken from a common cup with individual spoons which had previously been passed through the congregation in neat cellophane envelopes, will be impressed by the bowed heads of the congregation during the extremely lengthy sermon. Is the latter attitude an expression of reverence, of inattention, of boredom, or of *enryo*? It is impossible to say, but it neither disturbs the preacher nor curtails the length of his sermon!

The Foreigner is frequently struck by the similarity between the pastor of a Japanese church and his Western prototype. In dress, in manner, in professional attitude, the Reverend Mr. Ohara of the West Street Church is typical of the genus minister of every generation and of all climes. His sermons are long, but not so long as the tales of the professional story tellers or the sermons of Buddhist priests. They are filled with much doctrine, church history and philosophy; they are, in a word, reflections of Ohara's training in a Japanese theological seminary and his two years' post-graduate work abroad. But through all of them there is a constant reiteration of certain fundamental truths and certain essential Christian attitudes towards devotion and everyday living that more than compensate for the abstruseness of the other parts.

The faith of Susumu and Haruko Suzuki, while it re-

ceives with gratitude the doctrines handed down by Ohara in his long Sunday morning sermons, anchors itself to the love and fatherhood of God and salvation through Christ, and fulfils itself in following the teachings of Jesus. To them, as to most of their fellow Christians, the central sections of the Bible are the Sermon on the Mount, the Gospel of St. John, and the Epistle to the Romans. To them the Old Testament consists of the Psalms and a few scattered devotional portions from the prophets. To them Christianity has meant communion with God, of a type not experienced by their non-Christian fellow countrymen. It has brought worship into their lives, and by doing so has carried them a step forward in their age-old quest for peace of mind. Silent prayers at the beginning and end of service, family worship, grace before meals, prayer upon rising and retiring—all these acts of devotion have found a real place in the life of the Japanese Christian. Grace before meals is as much a sign of the Christian in Japan as the cross which swings from his watch-chain. At a picnic, at a teachers' luncheon in a crowded downtown hotel, at the Shinto wedding banquet of a friend, wherever and whenever he eats, Suzuki never forgets the pause that brings his thoughts back from the gifts of life to the great Giver of all things.

Christianity has brought a strong emphasis on personal purity into the lives of the Japanese. Christians, it is widely known, are almost the only persons who pay strict regard to the laws of chastity, and personal purity

is one of the generally recognized marks of Christian life in Japan. In the emphasis placed upon abstinence from smoking and drinking by Japanese Christians there is a danger of confusing morality with personal habits which may or may not be harmful; nevertheless such confusion represents an outlook on the consequences and influence of personal habits that is one of the most distinguishing characteristics of the Christian type of life in Japan. When a man refuses a drink, his companions often taunt him with, "Go on, just one glass! You're not a Christian, are you?" While on the other hand, a young friend of Suzuki's, upon seeing a renowned clergyman light a cigar after lecturing on religion in a Japanese seminary, remarked, "What a shame that a man who is such a good student of the Bible shouldn't be a Christian!"

In the home of a Japanese Christian the Foreigner will often see a spray of flowers in a tiny vase kept continually before the picture of a departed father or mother. He will be impressed by the ceremonial visits to the graves and the memorial services held in honor of departed loved ones on the anniversaries of their death. The sense of the continuity of the generations, the feeling that we of today owe a debt of loyalty and gratitude to those who have gone before—feelings that play so little a part in the lives of present-day Westerners but are the very life of the Oriental—are gradually finding their true place in the religious expression of the Japanese Christian.

To the new missionary as to the visiting Foreigner, it often seems more than unfortunate that the Japanese churches have followed so closely the Western pattern of Christianity. We forget that it required twenty centuries of evolution to bring Western Christianity to its present stage of development and that as yet its forms are not perfectly adjusted to the genius of the different Western peoples. Religious development cannot be hastened. The apostles and the church fathers worked with the materials at hand and the church organization grew by a process of trial and error. We foreigners, our interest centered on the future development of the church in mission lands, are likely to forget that only sixty-odd years have elapsed since the Protestant church was established in Japan, and that during that period the efforts of Japanese Christians have been bent not on developing a new form of Christianity but on making the forms handed over to them function in a new environment. Evolution becomes unnatural when it is self-conscious. The evolution of something new in Oriental Christianity will come as a result of infinite experimentation with the materials at hand. As a result of this process a church with forms adapted to the peculiar genius of the Japanese people will eventually emerge, but this will take time, and one cannot "hustle the East."

The influence of the church upon Japanese life has been quite out of proportion to its size, but in the final analysis its principal contribution lies in the new type of

personality that it has created. Its chief creation has been Suzuki and other men and women who, like him, have through the gospel found entrance into the eternal kingdom of spiritual values, the Kingdom of "righteousness and peace and joy in the Holy Spirit." Age-old repressions have been released by the joy of redemption and by trust in divine grace; the wistful longing to escape from the earthly treadmill of desire, illusion and self has given place to the calm consciousness of living in the heavenly Father's world; the fatalism which often blasts creative efforts at the beginning has been replaced, for the Christian, by purposeful efforts to re-create human nature and human society by the power and spirit of Jesus.

This inner radiance of personality not only breaks forth in new attitudes towards life but in changed facial contours and expressions as well, until it is not at all unusual to hear the comment, "I knew he was a Christian the moment I saw him." Especially in the new relationships existing between the members of the Christian family, in thousands of humble homes like that established by Suzuki on the Musashij plain, has Christianity made its imperishable contribution to the life of the Japanese people.

### *Suzuki Faces the World*

To Suzuki and to other modern Japanese come a host of problems demanding solution, problems similar to those which harass the minds of thoughtful men of

every land. How shall he enjoy the fruits of modern life and still retain those inherited values that have made his family, his nation, and his race great? How shall he be guided in the difficult task of discarding the old and choosing the new? How can he be a true Japanese, while at the same time appropriating the best aspects of Western civilization? What rules of conduct shall he place before his children as a substitute for the fast-crumbling sanctions of the outdated family system? How shall he build up an interim code of manners to guide himself and his children until such time as they are able to enjoy and use their new freedom?

Of late there have been new stirrings within the ranks of the leaders of the church. Prophets have arisen to preach crusades, thinkers have called attention to problems arising from the relationship of Christianity to the state, to society, to national education, to the other religions, and to other nations. Business depression, with its train of suffering and distress, has deepened the sympathy of Christians towards their less privileged brothers in the slum and on the farm.

In the following pages we shall trace the way in which the Suzukis of Japan—in common with the Smiths and Joneses of other lands—have faced these and similar problems of Christian living in a distressed and confused world.

## II: THE PEOPLE AND THE EMPIRE

*T*O THE Foreigner nothing is more characteristic of modern Japan than the ubiquity of the symbols of government. The ever-present policeman, with his white cotton gloves and short sword dangling at his side, standing at the door of his box and scrutinizing every passer-by, is symbolic of the close connection between government and people. A closely articulated bureaucracy controls the state, and through fingers reaching down to the smallest local units, attempts to shape the daily life, regulate the morals and control the thought of the humblest Japanese subject.<sup>1</sup>

Theoretically, according to students of Japanese law, the state is all in all, and the subject, like the citizen of ancient Greece or Rome, exists not in himself alone, but merely as a unit in the state system of which he is a part. As a professor of law in a Japanese university has written: "The state has existed so long and developed so strong that no one thinks of rights not bestowed and recognized by the state."<sup>2</sup> Temperamentally, the aver-

<sup>1</sup> See article by Daikichiro Tagawa in *Japan Mission Year Book* for 1931, pp. 39-49.

<sup>2</sup> *Encyclopedia Americana*, vol. xv, p. 635.



age Japanese is content enough to wait for official guidance and to accept passively the orders handed down from above. "As the grass bends before the force of the wind, so it is the duty of the inferior to bow before the superior." Over half a century of Western-style government has not uprooted this maxim of Confucius from the minds of the people. That government is the responsibility of the superior class, to be carried on for the benefit of the people, is axiomatic to most Japanese.

The Foreigner, reared in a land where "individual initiative" has long been a political maxim, should not forget that Japan's place in the world today is undoubtedly owing to the fact that her government has been so efficient. Individual initiative could never have created New Japan. Without a planned economy, fostered industry, and regulated national habits the great industrial and cultural advance of the past two generations would have been impossible. And the life of the people is happier than otherwise it would have been. Universal education, hygiene, the diffusion of sanitary knowledge, the prevention or abortion of epidemics, the detection of crime, the inculcation of new habits (such as promptness, public courtesy, safety, and economy)—these and many other desirable ends have been or are being attained through sheer power of pressure from above. Japan is the safest, the cleanest, and the healthiest country in the Orient today as a result of the care given its people by this paternal government.

Behind this outward show of government lies the

spiritual ideal of the nation as a single family, closely articulated, responsive as one man to the will of those in rightful authority. In the center of this ideal stands the Emperor, the head of every family, the source of all power, but himself freed from responsibility, the inspiration of all national endeavor, in service of whom all distinctions of class, party, and religion are transfused into "one harmonious unity of the Sovereign and the ruled." This conception of a united people bound by the twin ties of loyalty and filial obedience to the Emperor, is called the "Nippon Seishin"—the Japanese spirit. "And no one," says Suzuki, "except a Japanese can truly understand this great spiritual ideal which is the unique contribution of our nation to the world."

### *Democracy and Reaction*

During his student days, in the years of the European World War, when the mind of young Japan was being exposed to violent epidemics of strange new ideas, such as individualism, democracy, self-determinism, and the rights of small nations, Suzuki was a member of a collegiate Democratic Club. He is, today, at the age of forty, a "tired radical," and although committed in theory to a modified form of democracy, feels doubtful about its making any real gains in the near future.

The same is true of the former adviser of the college society, a Christian who has served several terms as a liberal member of the Imperial Diet. He still has power to move crowds by his speech, but his patient eyes and

the tired stoop in his shoulders bespeak the fact that he has seen the futility of democratic efforts at present. So he is content to be an ex-M.P. and to devote his efforts to social service and Christian evangelism.

But is it really true that Japan's experiment with democracy has failed? The Foreigner, well read in things Japanese, has for many years been convinced that, in this respect at least, Japan was on the upward trail, and that every sign pointed to the "slow but irresistible advance of democracy." At the end of the European war these optimistic hopes seemed justified. *Demokurashi* was a word for the sake of which young men went to prison, and university professors lost their positions. Liberal clubs were flourishing among the intelligentsia, liberal statesmen of great promise were wielding ever increasing influence in places of power. The bi-party system, and not the traditional form of government by super-party groups, was being tried out. The power of the militarists was being checked by the League of Nations and the Washington Conference agreements. The final realization of the democratic ideal seemed to await only the granting of universal suffrage!

This "irresistible advance" stopped somewhere in the late twenties of the century. The upward trail descended into a canyon deep and dark. Party government revealed itself as being a selfish scramble for power, political corruption existed to an almost unbelievable degree, manhood suffrage when finally achieved did not

improve the situation. Deep disillusion concerning the experiment with democracy settled down upon the people.

The failure of representative government abroad likewise has served to dampen the enthusiasm of idealistic youth. The sight of a world made safe for democracy turning towards other, more workable, theories of government caused them to transfer their interest to the Soviet or Fascist experiments. Liberal statesmen were no longer returned to power, or, if in power, failed to stir the imaginations of their countrymen. In 1931, after the formation of the National Government in England, it became evident that Japan would no longer remain in the control of the parties. The next year, in the emergency following the assassination of Premier Inukai, a super-party government of old and trusted statesmen was put into office. The outward forms of party government may later be restored, but the confidence of the people in their so-called representatives will not easily be revived.

Many Christians of Japan share with the other thinking people of the country this disillusion concerning democracy as applied to Japanese conditions. Some of them, including Suzuki, look forward to the realization of a more democratic form of government at some future date, when the people recover from their present reactionary mood. Many, like the ex-M.P., are not so confident. Much as he believes in representative government, he is doubtful whether the psychology of the

Japanese people can be sufficiently changed within a generation to make continued experiments with democracy advisable. After all, he queries, is democracy suited to the temper of the Japanese people? They neither fought, nor bled, nor died for it, as did the peoples of the West. So long as the fundamental basis of the Empire lies in the Imperial Family, and so long as the minds of the people are conditioned to receiving authority from above, would it not be wiser for the country to be governed by cabinets composed of experienced leaders appointed by the Emperor and his advisers, rather than to trust to the often ill-devised schemes of party politicians? Is not, in fact, the party system itself a threat to the spiritual unity of the Japanese people?

Says another Christian political leader:<sup>1</sup>

The Christian ideal of freedom, equality, and respect for the individual runs counter to the Oriental idea of government, but even though the Christian way of thinking is very reasonable and practical, well founded and powerful, still we should look upon the Oriental way of thinking with respect. Even though we attempt to remake this soil we must hope for a sympathetic understanding of the fact that "Rome was not built in a day"; that it will take years of patient effort. . . . In the field of government the system where two or more parties stand over against each other and contend with each other can scarcely be in harmony with the spirit of Christ, who said that a house divided against itself cannot stand. Rather we should advance by helping each other in a spirit of brotherhood and harmony.

<sup>1</sup> Daikichiro Tagawa, in *Japan Mission Year Book* for 1931, pp. 47-48.

Coincident with the decline of the prestige of democracy has come the rise of a reactionary movement which has received much attention from Western observers. The foundations of this Japanese fascism lie in the philosophy of an emperor-centric state. To quote Baron Hiranuma, one of its leaders:

In our country . . . since the beginning of its foundation, the Imperial Household has deigned to support and assist the people. The Emperor Meiji, in accordance with the precepts of His august ancestors, both Godly and Imperial, set down the Constitution of the country, in which He recognizes the duty of the nation to support the Imperial Household, and thus the nation has come to take part in the government of the country.<sup>1</sup> [The capitals are Hiranuma's.]

It is therefore basically opposed to party government, and aims at the establishing of a Japanese form of dictatorship. The adjective "fascist," however, is misused in this connection, for the movement has few points of contact with its European counterpart, but is an attempt of ultra-loyalists to work out in practice the principle inherent in the Japanese national theory.

This philosophy is accepted by a large number of more or less aggressively reactionary organizations. Between two and three hundred of these societies were in existence in 1933, with a total membership of a million and a far larger number of adherents. These organ-

<sup>1</sup> Baron Kiichiro Hiranuma, vice-president of the Privy Council, in the *Japan Advertiser*, June 1, 1933. See also his article in *Japan Today and Tomorrow*, 1933, p. 111.

izations range in type from the *Kokuhonsha* (National Foundation Society) whose head is vice-president of the Privy Council, to mere groups of terrorists whose services are open to the highest bidder. At the one extreme there are organizations such as the Great Japan Production Party whose members, largely rural and military youth, have repeatedly had recourse to direct action as a means of "purifying" the government, and at the other, the National Socialist Party, which aims to "replace the capitalist state by a national administration based on loyalty."<sup>1</sup>

Most of these experiments towards a Japanese system of government have been handicapped from the start by their close connection with terrorism. Thousands of young men, especially those from the army and navy, as well as many students and rural youths, have been attracted to the reactionary movement because it offers a short cut out of present political confusion. As at the time of the Meiji Restoration, recourse to arms was necessary to restore the Emperor to his rightful place, so now it is maintained by these that force is justified in removing the self-seeking politicians who have interposed themselves between His Majesty and the Japanese people. The assassination of an official who is considered disloyal or traitorous is a traditional expression of patriotism exalted in Japanese literature, ancient and modern. It is therefore looked upon with complacency

<sup>1</sup> "The Rise of Fascism in Japan," Foreign Policy Reports, vol. VIII, no. 17.

by the people at large, the horror of the deed itself being mitigated by the motives inspiring it, and the willingness of the perpetrator to suffer death for the sake of punishing treason. The newspapers reported that even Yukio Ozaki, the solon of Japanese liberalism, when he was threatened with assassination if he should return to his native land from England in 1933, composed a typical Japanese poem which may be translated:

All honor to those who seek to take my life,  
If their motive be love for our country.

The long sequence of acts of violence, which has shocked the thinking people of Japan as well as of the rest of the world in recent years, were attempts—misguided but sincere—to mete out punishment upon those who had betrayed their country. The short sentences imposed by the civil courts and the naval and military courts-martial upon the assassins of Premier Inukai, and the general approbation with which these sentences were received by the people at large are indications of a state of mind almost incomprehensible to the Foreigner.<sup>1</sup> Yet, one thing is clear, the turn towards reaction, compounded as it is of such diverse elements, is yet a unity in its emotional approach to the problems of the present day. The way out is to return! Return to the ancient Japanese codes, to native *kultur*, to a policy of isolation,

<sup>1</sup> In the case of the naval defendants, the tribunal imposed sentences ranging from one year to fifteen years. Petitions bearing over a million names were presented to the court, requesting leniency.



to the old samurai spirit which has guided Japan through so many crises in the past! It is indeed a way out, and it is inevitable that it should be proposed at this time. The ex-M.P. in his thoughtful way explains the situation in these words:

“Regardless of whether or not Fascism and reaction will ever succeed in controlling our government, the rise of the movement is indicative of a turn in the attitude of our country. We have been eagerly facing the West for over half a century, swallowing whole the customs, institutions, laws—all the outward effects of Western civilization. We shall now face our own nation, and once more give ourselves to the practice of our own culture. The period of assimilation has arrived at last. How long it will continue, no one can tell.”

If this, then, is true, it is another challenge to the Christian forces of Japan to keep alive within their own group a healthy spirit of internationalism, but at the same time becoming ever more identified with the spirit and hope of the Japanese people. For a semi-foreign institution can never assume leadership in a time like this.

### *Militarism and Peace*

The intensification of the military spirit of Japan within recent years—a phenomenon which has surprised and troubled the Foreigner and other Western friends of Japan—must be viewed against this background of reaction. The ultra-loyalists find the watchwords of their crusade not only in corrupt domestic politics, but also in

international agreements which have limited armaments and have prevented Japan from following a "positive policy" in Asia. The army, for its part, has constituted itself the protector of the poverty-stricken rural classes among whom the reactionary movement is strongest, also as the interpreter of patriotism and the "Nippon Seishin" as against an internationalism formulated by politicians and statesmen—an internationalism which, in their opinion, would hinder the realization of the national destiny and will to live of the Japanese people. The philosophy of the movement can best be expressed in the words of General Sadao Araki, who is perhaps the most influential individual in Japan today:

Martial spirit has had a high place in the national virtues of the Japanese from time immemorial. What is peculiar to the martial spirit of the Japanese is that heroism is never divorced from the sense of justice, magnanimity and universal love. . . . The Imperial Throne, transmitted through an unbroken line, has marked an eternal course of development, while the people jealously eager to conform to the Imperial wishes do their duty to promote the cause of the Imperial Throne, never wavering in their faith in the national mission to which they are born. . . . The duty of national defense today falls on the shoulders of every able man irrespective of his social status, and the whole army and navy are supervised by the Emperor Himself. . . . The army of the Empire of Japan prides itself on its being the fighting arm of His Majesty the Emperor. It engages in the propagation of the Imperial Way and national morality. The army and navy believe they are the core of the morals of the whole nation. . . . All Japanese are ever conscious

of the spirit which underlies the foundation of the Empire of Japan. They know it is the consummation of goodness, truth and beauty. To spread this ideal over the world and assure peace on earth is the mission of the Japanese Empire.<sup>1</sup>

To the Foreigner such words have a familiar ring. They—or similar words—have been used elsewhere to arouse the martial spirit in the time of national danger. But in an emperor-centric state, in a land in which national destiny is guided and controlled from above, they have a peculiar significance. In the final analysis this philosophy places the army and navy as direct agents of the Emperor—and not the Diet, the cabinet, or the foreign office—in control of the foreign relations of Japan. The ministers of war and navy are, in fact, not amenable to the government in power, but being directly responsible to the Emperor, can in an emergency throw the direction of affairs of state into the hands of the General Staff.<sup>2</sup> And so closely is this philosophy interwoven with the theory of the Japanese state that for Suzuki or his liberal friends to oppose it, appears dangerously like disloyalty to the very foundations of the Empire.

In spite of this fact, however, it is well to remind oneself that there is a well organized peace movement in Japan. Susumu Suzuki is a friend of peace, but—doubtless because of his position as a teacher in the

<sup>1</sup> *Japan Advertiser*, Sept. 19-21, 1933, from a condensation of General Araki's book, *The Spirit of the Imperial Japanese Army*.

<sup>2</sup> See Fisher, *Creative Forces in Japan*, pp. 40-42.

Twenty-ninth Middle School—he has not identified himself with any of the various Japanese peace societies. Haruko, however, is an ardent member of the Women's Peace Union, and is endeavoring to instil the ideals of world friendship in the minds of the children. Ohara, their pastor, joined the Japan Peace Society when it was first organized at the close of the Russo-Japanese War, but more recently transferred his membership to the World Alliance for International Friendship through the Churches. Peace Sunday is observed by special services in his church, and pleas for world brotherhood form an important element in his prayers.

The ex-M.P. was active in the League of Nations Union before its disorganization in 1933 and has on several occasions been "detained" by the military police and severely grilled because of criticisms which he directed at the policy of the government. Toyohiko Kagawa, Japan's major prophet of the present day, although a pacifist, inclined towards the position of the Fellowship of Reconciliation, nevertheless does not place peace as one of the primary objects of his mission in life, but holds that it is secondary to the attainment of a social order based upon cooperation and not upon war-breeding competition. His friend and disciple, the late Motoichiro Takahashi, who died in December, 1933, left the university rather than take part in military training. He became well known even in America for the absoluteness of his position. Through his poetry he has reached a wide audience. The following poem is typical

of his depth of feeling on the subject of war and peace:

Sublimely shine the stars in the eternal sky. . . .

Living in this wonderful universe,

Yet killing one another!

What is your name?

Yamato.<sup>1</sup>

Yamato, the "Great Peace" nation.

Are you not ashamed to acknowledge your name?

Thus we see that almost every possible approach to the problem of human conflict is represented among the Christians of Japan. As in America there are some who are indifferent, and many to whom world peace is still a pious ideal rather than a program to be carried out. Although the first peace society was organized in the nineties (to be dissolved by government order at the opening of the Sino-Japanese War), the real test of the sincerity of the professions of the various Japanese advocates of peace came with the Manchurian emergency in 1931.<sup>2</sup>

Many Christians at the time of the outbreak of the recent trouble with China, while approving in general of the Japanese desire to protect the nation's interests in Manchuria, opposed the military party and the means it adopted to protect these rights; and they hoped that the Christian groups of Japan and of China might play the part of a third party in settling the difficulties existing

<sup>1</sup> Yamato is a historical name for Japan, meaning "Great Peace."

<sup>2</sup> For a thorough discussion of the peace movement in Japan see an article by E. Rhoads in the *Japan Christian Year Book* for 1932, p. 33.

between their countries. It is not surprising that Christian churches and peace organizations were the first and practically the only spokesmen for a pacific settlement of the Sino-Japanese troubles.

In a manifesto issued on Armistice Day, 1931, after the outbreak of hostilities, the Women's Peace Union declared:

We desire that both Japan and China shall strive for the establishment of a permanent peace between the two nations, based on international righteousness and not upon force of arms. We desire that the Japanese be broad-minded and considerate towards the people of China so that every Chinese residing in Japan shall enjoy the utmost freedom to follow his peaceful pursuits.

The sincerity of these words is vouched for by the fact that this same organization, in spite of the military operations then being carried on in Manchuria, secured 150,000 signatures for a petition for universal disarmament—the longest signature roll on any petition presented to the Geneva conference!

The National Christian Council on the same Armistice Day stated the Christian attitude in a resolution which, while cautious and moderate, expresses the spirit of the entire church as well as any statement that has been issued:

In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love, which we constantly advocate, does not as yet pervade the world's life. At this time we pledge

ourselves to a new endeavor on behalf of peace in the Orient and throughout the world. May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of the situation, thus eradicating the roots of difficulties between Japan and China and helping to foster the peace of the world. In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and cooperation of our brethren in Christ and of peace organizations everywhere.

The Fellowship of Reconciliation went further in urging the Christian people of China and Japan to influence their respective governments to observe the "solemn covenants entered into in the Nine Power Pact and the Kellogg-Briand Peace Pact, and, refraining from the use of violence, to seek the solution of the Manchurian problem by pacific means." Notable efforts were made to interest children in peace at this time; several groups of Japanese went to China and Manchuria on friendship missions, letters between groups of Christians in China and Japan were exchanged, and in countless pulpits and homes prayers for peace with justice were continually offered.

In short, the Japanese Christian went further in seeking for common ground with his Chinese brother than did the average Japanese. Mr. Soichi Saito, general secretary of the Tokyo and National Young Men's Christian Association, expressed the prevailing Christian sentiment concerning the Manchurian situation in these words:

It is most encouraging to note that there are individuals and groups who are seeking to study the facts of the whole situation in a scientific and objective manner. As Christians recognizing that probably there may have been certain justifications on both sides and that both sides may have been at fault in the past, we ought to exert ourselves to the utmost, and, having sought out the facts, to try jointly in every way possible to work out really constructive measures which will be of help in bringing out a mutually satisfactory settlement of the difficulties which have been increasingly separating the peoples of Japan and China. In the love of Christ and of his way we must join our hands with our Christian brothers in China and not see repeated the experience in other parts of the world where international discord has served to sever almost completely all friendly relationships between the Christians of the countries involved.<sup>1</sup>

The Foreigner, from bitter experience in the past with the ineffectiveness of peace resolutions, wishes that the protests from Japanese Christians might have taken some more aggressive form.

The ex-M.P. reminds the Foreigner that at the time these resolutions were passed Japan was under strict censorship, that Christians in the public eye were forced to refrain from making any critical comments at all in regard to the situation, that opposition to the military plans of the nation was confused with disloyalty, and that the tide of war psychology was then at the flood. Surely these things should be taken into account. The Foreigner, recalling with shame his own vacillation at

<sup>1</sup> *Japan Christian Year Book* for 1932, p. 23.



the time of the great debacle of 1914-1918, his abject betrayal of the ideals which but a short time previously he had so vigorously proclaimed, and the humiliating process of rationalization by which he allowed the government to do his thinking for him during the period of the war, decided that after all, everything considered, it might perhaps be well to be more patient with the Japanese.

The general attitude of the Christians was shared by many of their associates in the learned and business classes. These groups are indeed the bulwarks of a sane internationalism. The presence of missionaries in the churches is sometimes embarrassing, but, as Toyohiko Kagawa often observes, there is a "hell-America" and a "heaven-America," and missionaries are valuable agents in interpreting the latter aspect of American life to the Japanese. They are hard pressed at times to explain the actions of the military groups in their own countries and the views of jingoistic journalists and politicians that are spread over the world by press and radio. Western churches and peace organizations can cooperate with their comrades in Japan by giving as much publicity to every gesture of international friendship as the jingo groups secure for their gestures of suspicion and distrust.

### *Population Problems*

Because the Japanese Christian has thus in many ways shown a bent towards peace and internationalism, it should not be inferred that he is lacking in patriotism.

Suzuki may oppose the government on many issues, but at heart he is a patriot. He is convinced that he is a member of a peculiar, if not a superior, race; that his nation is destined under divine favor to achieve to a place of increasingly wide influence in the world; and that the Japanese people have a peculiar message for, and mission to, the rest of mankind. Deep in his soul he approves of the course mapped out by the makers of the new Japan as the way of national greatness.

His heart is convinced, but his mind is assailed with doubts as to the future of his nation. For the ironic tragedy of modern Japan lies in the fact that destiny, of which the Japanese speak so much, has shut up this eager race, with its splendid capacities, its sense of divine mission and its urge to greatness, within the restricted area of a few small islands whose natural resources are utterly insufficient to support the teeming millions of its population.

The Foreigner collects with difficulty his small stock of facts covering this situation: Total length of the island chain, 1,300 miles, with an average width of 75 miles. Land area of the group equivalent to the area of Montana, and about eighty-five per cent mountainous. Population at present about 67,000,000. Average density of population 433 per square mile, or 2,500 per each square mile of cultivable area. A birth rate averaging five children for every woman who passes through the child-bearing period of life. Average annual excess of births over deaths during the past decade 900,000—a

net increase of one every fifteen seconds! <sup>1</sup> The actual net increase in 1933 was 1,007,860, over 80,000 more than the year before.

Before the Meiji Restoration the population of Japan was fairly stable, varying between twenty-five and thirty millions. Famines, epidemics, infanticide, and abortion balanced the account of births and deaths. The ameliorating effects of civilization, combined with a national pride which encouraged large families "for the glory of the country," brought the total up to thirty-three millions by 1872. Thereafter the increase was steady and rapid. If the present rate of increase continues there will be 109,000,000 persons crowded together within the restricted area of Japan by 1966!

"The future of our country," declares the ex-M.P., "depends on what we do with this large and rapidly increasing population. Shall we feed them on the land, dispose of them abroad, or put them to work in order that we may buy food for them?"

With the amount of arable land disproportionately small and of poor quality, with the mountains and upland moors unsuitable for grazing purposes, the first proposed solution has been tried and found impossible. The second, colonization, seems improbable. There are today less than 800,000 Japanese living abroad. Few of the 250,000 in Manchuria are real colonists, but most are following commercial or industrial pursuits in

<sup>1</sup> See H. G. Moulton, *Japan: an Economic and Financial Appraisal*, p. 390 ff.

the Kwantung Leased Territory. Owing to the rigors of the climate and the impossibility of competing with cheap Chinese and Korean labor, Japanese colonization of Manchuria ceased twenty years ago. Climatic conditions and the clash of living standards likewise closed the rest of Asia and the South Sea Islands to Japanese emigrants. The Anglo-Saxon countries in North America and the Antipodes are also closed to them. Within recent years only about 20,000 emigrants have left Japanese shores annually, most of them going to Brazil, where the dearth of European settlers and the desire to open up the vast Amazon territory have led the government to welcome Japanese colonizers. In 1933, however, there were only 125,000 Japanese in all of South America, and the business depression was causing Brazil to discourage their further coming.

The question is often discussed whether the Japanese, after all, make good colonists, opinion at present inclining towards the negative. Given ideal conditions, they respond satisfactorily to their new life, but they are not a pioneer people, and seem ill adapted to face the rigors of life on the frontier or in unpleasant climates. Yet, even if the Japanese should suddenly develop unexpected ability as colonists, and even if favorable territories should be opened up for colonization, the problem would still be of staggering proportions. An American authority has stated that "if the entire merchant marine were converted to transports and devoted exclusively to carrying Japanese emigrants over-

seas, that is, to other countries than the Asiatic mainland, it would not be adequate to carry the increase away from the islands.”<sup>1</sup>

The people must therefore be put to work to make things to sell to the rest of the world in order to get money with which to buy food. In other words, Japan's future rests upon the successful industrialization of the country. Numerous difficulties lie in the way of attaining the goal of turning the country into the factory of the Far East. One is lack of raw materials, which will be discussed in the next section. Another lies in the fact that industrialization alone cannot absorb the increase in population. By 1926, before the economic depression, the problem of unemployment had already become acute. An expert when asked for his opinion replied, “If employment is to be provided during the next fifteen years for the oncoming workers born during the last fifteen years, the number of jobs must be increased by 500,000 annually.”<sup>2</sup> Moreover, in order to compete with the highly industrialized states of the West, an ever-increasing efficiency in industrial methods is made inevitable, causing a constant displacement of labor, which in turn must be provided for by an additional expansion of industry.

Such an unlimited degree of expansion is manifestly impossible. Therefore population growth must be artificially checked, as many high-minded Japanese are now contending. There is a small natural decline of the birth

<sup>1</sup> Moulton, p. 395.

<sup>2</sup> *Idem*, p. 482.

rate among the members of the intelligent classes, who, like Suzuki, have high ideals but few funds. But whether artificial methods of birth control can ever become general, even in this land of pressure from above, is very doubtful. "Don't you think, Mr. Ohara," inquired the Foreigner, "that a wide application of the principles of birth control, perhaps under government supervision, would prove to be the solution to the problem?" But Mr. Ohara, thinking of the difficulty of making such a practice general, of securing government approval for it, and of the eight children who bless his home and are fed on his ministerial pittance, kept his own counsel.

A far more somber problem, however, faces Japan than this, says the ex-M.P. Granted that the country can be completely industrialized, who—in a world where over-production is the prevailing condition—will buy Japanese goods? Japan is peculiarly at the mercy of the other nations. The depression in America cut down her silk trade with that country seventy per cent, the boycott in China reduced her best Asiatic market, the abrogation of Anglo-Japanese trade conventions and the imposition of Indian tariff restrictions shut her out from much of the British Empire. Her attempt to secure increased markets by depreciating her currency resulted in success but caused other countries to retaliate by increasing tariffs and raising other barriers to trade. Today, as a result of this one effort to promote her exports, the doors of the markets of the world are being

closed against her. The policy of industrialization that succeeded during the piping days of unnatural prosperity, was unsuccessful except when aided by artificial stimulants during a slump, and then led to cutthroat retaliation. Can it be prosecuted successfully when normal times return again?

"In my opinion," says the ex-M.P., "nothing but a realization of the mutual interdependence of the nations of the world will solve the commercial problems which now perplex us. Take America, for example: she needs our trade as much as we need hers. We are a good customer for American iron, steel, machinery, automobiles, dynamos, and various minor manufactures. High duties levied by the United States on our Japanese goods simply tend to lessen our ability to buy these American products and often call forth our retaliation. We must recognize this reciprocity of interest, effect mutual trade agreements, relaxing tariff restrictions if only in certain classes, and agree to work together for the good of all. Otherwise the commercial future, not only of Japan but of the rest of the world, looks very black."

Japan started to compete in the markets of the world long after the other powers. For years they exploited her. That day is past. She is no longer willing to be exploited by them. She asks—and not illogically—to be given a chance or even half a chance to fight for her industrial life in the world into which she was introduced by the self-interest of the Western powers.

For her teeming millions must be fed, and if all other methods fail, there is one time-tried and ever effective method of reducing a population—and that is war.

### *National Destiny*

The Foreigner, in the discussion of national problems, is often hopelessly confused by the Japanese use of terms such as "national destiny," "expansion," and the "will to live." These call to his mind the picture (beloved of American publicists) of an irresponsible nation drunk with power and territorial ambition, riding rough-shod over the rights of weaker nations, ignoring or re-interpreting to its own advantage the provisions of solemn covenants, and pursuing a policy of rule or ruin in Eastern Asia. This picture, according to his Japanese friends, is just as true as the companion piece, so often drawn by Japanese journalists, of the United States as the great spider of the West, seeking by means of international agreements to lure the weaker nations of the Orient into the net of her economic imperialism. For, although some of the ultra-jingoists of Japan—in common with their ilk in every land—may dream the vain and futile dreams of Empire, the thinking people of the country look upon Japan's national destiny in the light not of aggression but of subsistence, as being motivated not by a lust for power but by the will to live and the instinct of self-preservation.

"Manchuria is the lifeline of Japan. In the development of its resources of coal, iron, oil, timber, copper,



and agricultural products, lies the only hope for the successful industrialization of our country. It is almost our only source of raw material. Cannot our American friends recognize this and sympathize more deeply with the national policies of our country?" Most of the thinking people of Japan, Christian and non-Christian, would join with Suzuki in this appeal for a fair hearing from the Western nations.

To secure the right to develop Manchuria, with its 390,000 square miles of almost virgin territory, has been the goal of Japan's foreign policy for the past forty years. Her methods of attaining her ends have not always been commendable, but they were learned in the school of Western economic imperialism by object lessons brought to her very doors in the days before international idealism arose to curb the national self-interest of Western nations. To secure outlets on the continent of Asia she engaged in the Sino-Japanese War, the Russo-Japanese War, and the World War; she suffered the ignominy of the Three Powers Intervention in 1895; and finally in 1915 secured from the faction then ruling Northern China certain treaty rights which gave her a virtual protectorate over Manchuria. Although many of these rights were lost in the treaties made at the Washington Conference, she retained sufficient concessions to enable her to develop the country adequately and believed that she had secured from the powers a tacit recognition of her special position in the territory.

The development of Manchuria has proceeded steadily. Into the building of railways, harbors, industrial plants, model towns and agricultural experiment stations, and in the development of the coal, timber, chemical, iron, and oil industries, as well as agriculture, she has poured over \$850,000,000 in gold. A great increase in the number of Chinese immigrants followed these efforts. Several millions of Chinese settlers, seeking refuge from chaotic conditions in their home provinces and the opportunity to pursue peaceful occupations, have flocked into Manchuria.

In the midst of this success Japan came into conflict with the rising national consciousness of China. The Kuomintang insistently demanded the abrogation of the treaties which secured Japan's rights in Manchuria. The Japanese maintained that these demands were accompanied by countless annoying infringements of treaty stipulations, amounting, they alleged, to over three hundred points. Boycotts of Japanese manufacturers cut down her trade with China. Bandits and soldiers, regular and irregular, constantly endangered her investments. The sincere efforts of the Japanese Foreign Office under Baron Shidehara to find a peaceful solution of the many outstanding difficulties finally came to nought. This failure was the opportunity of the Japanese military factions, who, impatient with the lack of success in diplomatic negotiations, called the nation to arms and precipitated the "national emergency."

In spite of the many criticisms which have been made

of Japanese policies, such as her disregard for her commitments under the Nine Power and the Kellogg-Briand treaties, her misadventure at Shanghai in 1932, her procedure in the case of Manchukuo, her rejection of the compromise settlement proposed by the Lytton Commission, and her Jehol and North China campaigns, Japan still has a case. Had the Chinese government been strong enough to maintain stable conditions in Manchuria, Japan might not have been driven by desperation to attempt to defend her "rights" by force. Had the crisis not occurred at a time when the internal condition of Japan was ripe for the rise of the military party to power, the mediatory offices of the League might have been welcomed more sincerely by Japan.

Unfortunate as have been the recent military and diplomatic actions of Japan, one thing must not be forgotten: it was for the sake of obtaining security for the future development of Manchuria that she embarked upon her policy of aggression against China. It was for the protection of what she considers her "life-line" that she risked losing her best Asiatic customer, defied the public opinion of the world, and brought herself to the verge of bankruptcy. Japan, furthermore, does not forget that, with regard to the use of force in protecting foreign investments and "rights," and especially with respect to their past dealings with China, the Western nations are not without blame. It is not surprising therefore that a feeling of resentment against the United States for the "unfairness" of her attitude towards Japan

in recent years should be harbored by many Japanese. A group of Christians to whom we showed the following expression of this feeling agreed that it represented the opinion of a large cross-section of Japanese thought:

The chief difference between the militarism of the Anglo-Saxon nations and that of Japan is that the militarism of the former is to guard that which their imperialism has already grasped, while the militarism of the latter is to safeguard that tiny corner of the world which has been left to her after the Occidental nations had seized and pre-empted all the choice places of this earth. If Japan with her dense population is not permitted even to protect her rights, because of some rule or other which the Occident has set up to guard the status quo which is all in their favor, then why did not the Kellogg Pact, the Nine Power Treaty and the Covenant of the League of Nations—if justice is their foundation—secure to Japan a more even distribution of the good things of this earth, monopolized by the West?<sup>1</sup>

There is need for American Christians to form a more intelligent and sympathetic understanding of the Japanese position. The situation is in danger of becoming critical. Military groups in Japan, in order deeper to entrench themselves and secure enlarged budgets from an already tax-ridden people, are not hesitating to preach an impending struggle for national existence when the provisions of the agreements of the London Naval Conference expire by 1936. Their search for a potential foe need go no further than the eastern edge of the Pacific basin. Every move of the American navy

<sup>1</sup> The *Japan Times*, editorial, Feb. 18, 1932.

is observed with microscopic attention. Every insult against Japan carried in the American press—and there are many—is set up in black face headlines in Japan the day it is printed in America. The mere suggestion of an economic boycott against Japan is given wide publicity as a declaration of war. The Japanese Christian himself, with his oftentimes strong bias in favor of the United States, is not immune from these doubts of America's attitude towards Japan.

Thus Suzuki asks: "If America is not seeking a future conflict with Japan, then why has the 'insult' contained in the immigration law of 1924 not been wiped out, why has the American fleet been paraded so unnecessarily and ostentatiously in Pacific waters, why are Japan's efforts to seek American markets met by the erection of ever higher tariff walls, why are doubts of Japan's sincerity proclaimed so loudly by almost every newspaper and expressed so freely and so vociferously even in the American Congress?"

The American Christian can assist his Japanese brother to find a solution for the national problems which perplex him by thinking through questions such as the above, and by striving for a more intelligent understanding of Japan and her problems on the part of the American people.

Suzuki faces the problems of the nation. As a member of one of the most patriotic races of history, the progress and glory of his beloved Dai Nippon, next to his religion, are nearest his heart. As the follower of a Lord

in whom there can be neither Jew nor Gentile, bond nor free, but in whom all are one man in Christ Jesus, he looks forward to a new and ever more intimate drawing together of the Christians in every land in a persistent effort to find the Christian solution of their common problems.

### III: A NATION AT SCHOOL

*S*TUDENTS are an ever present part of every Japanese scene. Serious young boys with shaven heads, garbed in dark blue or gray uniform, heavy book-sacks strapped on their backs; university students with their square cut caps, swaggering gait and self-confident air; and demure young girls in uniform kimono or in blouses and skirts, throng the streets each morning and afternoon. At the seasons of the semi-annual excursions, which are a part of the educational program, students fill trains, buses, and cars to overflowing, and march in endless double-file ranks down the streets of the cities and along the roads leading to historic places. Thousands of college and university students throng the athletic stadia, wander through the second-hand book quarters of the cities, and parade the brightly lighted main streets each evening.

The annual field day of each school, with its bands, its flags, its songs and cheering, leaves an unforgettable memory of healthy, vigorous youth in action, and is an impressive demonstration of the national determination to improve its physical stock. The school building—whether it be the ordinary wooden structure of the country or the splendid concrete edifice of the city—is

invariably the best built and most finely equipped building of every community, the outstanding monument to its local pride.

"Seek knowledge throughout the world." This Imperial admonition, contained in the charter oath of the great Emperor Meiji, has been the guiding spirit and impelling motive of modern Japan. It has sent thousands of young men and women to foreign countries. The Japanese student, with sacrificial zeal, bending every effort to the acquisition of knowledge, is a familiar sight in many colleges and universities in America.

The same impulse has turned the nation into a vast school. The Suzuki household, with Susumu a professor, Haruko a former kindergarten teacher, Aiko in high school, the other two children in primary school, is a type and symbol of the entire Japanese nation. Over twelve million of the country's sixty-five million inhabitants go to school. Of the children of school age, 99.23 per cent are enrolled in some educational institution. Compulsory education for six years, enforced by efficient and ubiquitous government, has become more nearly an accomplished fact in Japan than in most Western countries.

### *A Universal Panacea*

Although the Japanese educational system itself is fashioned after the French model, a sublime faith in the all-accomplishing efficacy of education is the principal contribution of America to the building of mod-



ern Japan, a contribution in which the early missionaries played no minor part. Universal education is the panacea—the nostrum—which cures all the ills society is heir to. Upon its efficacy Japan has staked its hopes of future national greatness.

As a young man, Suzuki shared in this national enthusiasm; growing older, with his experience as a teacher, a cog in the system of education, his enthusiasm is tempered with misgivings, even though he thrills with pride when he contemplates the extent and efficiency of that system. The primary school, with its compulsory six-year course, is its basic unit. There are 25,606 such institutions in the country, with 200,000 teachers and 9,600,000 pupils.

Above the primary school are the five-year middle school for boys and the high school for girls, institutions of equal rank, and corresponding in general to American high schools. The difference in their names arises from the fact that when the system was organized in 1872 the secondary school was considered the limit beyond which woman's education should not ordinarily extend. In addition to these there are various normal, industrial, commercial and other vocational schools, making a total of 2,501 institutions of secondary grade in Japan, with an enrolment of over a million students.

Higher education for men is provided for by forty universities and 188 specialized vocational colleges, enrolling over 62,000 young men.

A few women are now admitted to the government

universities, but the authorities are still very cautious concerning their higher education. There is a woman's higher normal school in Tokyo, and another in Nara, a privately managed woman's university, and a medical college for women. Apart from these, which cannot meet a tenth of the demand, the cause of woman's higher education in Japan is in the hands of Christian institutions. State and prefectural support is given to the schools of the country, but every pupil from the kindergarten to the university must pay tuition.

Impressive in its organization, the Japanese system of education is no less impressive in its efficiency. It has succeeded in a comparatively short time in transmitting the science and art of the Western world to the mind of an Oriental people, in introducing new modes of thought and establishing a new technique of learning. It is efficient, and for this should receive due credit.

Suzuki's doubts arise when he begins to consider the purpose of education as conceived by his nation. This magnificent system, with its hard and glittering surface of efficiency, has been built up for one purpose only—service to the state. Since the ultimate success of modern Japan lies in efficiently mastering the science and technique of the Western world, proficiency in any branch of knowledge is considered to be a contribution to the glory of the nation.

Conversely, the nation retains the right to determine what shall be taught and how. Every school is connected with the *mombusho* (national department of education),

which lays down the program, outlines the course of study, and prescribes a single mold for one and all. No obscure primary school in the high mountains can escape from the all-seeing eye of the authorities in Tokyo. No university professor—regardless of his distinction or attainments—is free to express his own opinions in his lectures if those opinions diverge from the orthodox standard of thought determined by the state. The authorities do not advise self-government on the part of students. Therefore, their only recourse from the oppressive hand of authority is the strike. And in no country is the school strike so frequent or so successful in attaining its ends.

A student of the science of education, Suzuki finds many causes for dissatisfaction with the system of which he is a part. "It is transmissive, not dynamic education," he says, "and the use of inferior methods of teaching retards the development of thinking power in the mind of the student. The system is linguistically top-heavy. Fastened on to it is the incubus of Chinese ideographs. To master several thousand of these with their different ways of writing and of pronunciation is the chief aim of primary education. In the higher grades the task of mastering English consumes too large a part of the pupil's energy. It is a common observation that children after ten or eleven years of primary and secondary education possess neither the knowledge nor the judgment possessed by children in similar grades in the West."

Japanese education is admittedly utilitarian. Its ob-

ject is not to create the gentleman or the scholar or the man of character, but to provide a passport for entrance upon certain vocations and offices. Liberal education, as known in the West, has no place in the system. Even the art and culture of the Orient is little emphasized. Culture and scholarship give way to mere acquisition of knowledge, which in its turn is superseded in value by the certificate it produces. The diploma is the *sine qua non* for a position not only as head of a government department, as clerk in a business house, or as janitor in a bank, but also as wife of the neighborhood vegetable merchant. For a diploma a young man will go through the agony of "examination hells," wasting the most precious years of his life in vain attempts to enter some popular school. To secure it for a son, parents will undergo every sacrifice; to secure it for a brother, elder sisters will enter household service or become factory workers. It is not too much to say that the vast machine which provides education for the Japanese people is geared to produce diplomas rather than to develop ability or draw out the latent powers of the student. "And that is not all," continues Suzuki to the Foreigner. "Come to school with me tomorrow and I shall show you more."

### *The Soul of the System*

The scene is the Twenty-ninth Middle School. The student body is standing at attention in the assembly hall, heels together, hands at sides, every eye fixed

upon the floor. A polished white-wood box is handed to the principal. With every token of respect he takes from it a document wrapped in purest silk, unrolls it, and in a voice vibrant with reverential emotion and awe reads the Imperial Rescript on Education. The reading finished, the hush is broken, and hundreds of young voices join in singing *Kimigayo*, the national anthem:

Reign thou, our Prince,  
A thousand ages, yea, eight thousand ages, reign!  
Reign thou until small stones shall grow to be  
Great rocks, with moss encrusted!

Because of its brevity the song is repeated twice. Then the spell is broken. Once more the assembly room is full of the shuffling, whispering sounds which characterize a gathering of healthy adolescents anywhere.

This ritual is repeated on stated occasions in every educational institution in the Japanese Empire. During a lecture (and in a Christian school, during the scripture reading or prayer) we may expect to witness the same amount of inattention as would characterize the average roomful of American students. But the solemn hush of reverence surpassing anything the Foreigner had experienced in other countries is reserved for two occasions—the actual appearance of a member of the Imperial family and the reading of the Imperial Rescript on Education.

This declaration, issued in 1890 by the great Em-

peror Meiji, ranks high among the public documents which have exerted influence over the minds of men. It was issued not simply in order to inaugurate the system of national education, but "in order to establish on a firm basis the principle of the nation's sovereignty." The Rescript attempts to formulate both the moral principles underlying education, and also, in a broader sense, the moral foundations of the Empire itself.

Know ye our subjects: Our Imperial Ancestors have founded our Empire on a basis broad and everlasting, and have deeply implanted virtue. Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory and fundamental character of our Empire and herein also lies the source of our education. Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters, as husbands and wives, be harmonious; as friends, true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate the arts and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests, always respect the Constitution and observe the law; should emergency arise, offer yourselves courageously to the State, and thus guard and maintain the prosperity of our Imperial Throne, coeval with heaven and earth. So shall ye not only be our good and faithful subjects, but ye shall render illustrious the best traditions of your forefathers. The way here set forth is indeed the teaching bequeathed by our Imperial Ancestors, to be observed alike by their descendants and the subjects, infallible for all ages and true in all places. It is our wish to take it to heart in all reverence in common with you our subjects that we may all thus attain unto the same virtue.

It is a truly noble document. In it are enshrined the imperishable ideals of Japanese morality—filial loyalty, brotherly affection, conjugal harmony, sincerity in friendship, modesty, moderation, benevolence, public duty, patriotism. In it the fountain-head of all morality is seen in the twin virtues of filial duty and loyalty to the Emperor, which to the Japanese amount to the same thing. Although at the time of its promulgation in 1890 certain Christians opposed it because it appeared to be an infringement upon the authority of the Bible, all Christians today, along with their non-Christian brethren, accept it, believing that it expresses a view of life not incompatible with Christianity. The Christian religion means much more than this, but at least it means this much!

Suzuki adds his viewpoint: "However, as interpreted by primary and secondary school principals, who are often men of limited outlook and education but who wield untold influence over the minds of youth, especially in the country districts, this revered document has become the foundation for a cult which judges man not by his intrinsic worth but merely by his value to the state, and exalts the Imperial theory contained therein to the status of a religion." In the words of the well known publicist and educator, the late Dr. Inazo Nitobe:

In the scheme of so-called national ethics there should be nothing greater or higher than the state. Internationalism is confused with cosmopolitanism and is supposed to be closely

allied with treason. "Our country right or wrong!" The state is the absolute entity subject to no law, according to the ultra-patriotic doctrine. Its supporters would stop at no means short of calumny, terrorism, murder, for the promotion of the good of the state!<sup>1</sup>

The counts against the Japanese system of education, as Suzuki sees them, are: It is utilitarian. It is based upon erroneous theory. It is transmissive, not dynamic. It does not develop the thinking power of the student. It is based upon a nation-centric ethic, and hence offers little guidance for the young man or woman who faces the wider problems of modern life.

### *Youth Adrift*

That the educational system of Japan is responsible in a large measure for the sad condition of Japanese youth today is admitted on every hand. On the one side it plays into the hands of the apostles of reaction and terrorism by inspiring young men of serious and sincere motives to attempt by direct action to purify present-day society and restore the national idea taught in the schools. It succeeds, on the other hand, in creating a tension in the mind of intelligent youth between the national theory which it promotes and the facts and ideas received through a study of universal literature and history. A Japanese woman educator, surveying the situation, interpreted it in this way to a group of her missionary friends recently:

<sup>1</sup> *Christian Education in Japan*, p. 21.



For many centuries Japanese moral life has centered around loyalty to the Emperor, respect for ancestors and love for the country. Now social science has introduced individualism, socialism, and universal brotherhood to make the younger generation see and hear things which they or their forefathers had never experienced before. Their careless haste and impetuosity have caused them to loose themselves from the national moral ties and to wander aimlessly in the field of modern materialism.<sup>1</sup>

Social radicalism in Japan is to a great extent a movement among the intelligentsia of the country. Its adherents come from the schools, especially from government schools. The youth of many of its most zealous advocates precludes the idea that they really comprehend the complex philosophical, economic, and sociological issues involved. The repressive policy of the government, culminating in dramatic raids and trials of social radicals, adds to it the glamor of martyrdom. The fact that only a small proportion of the graduates of the higher schools have in recent years been able to find positions adds an element of desperation to the situation. In short, radical movements among students in Japan today are not so much genuine attempts at social reconstruction, as they are expressions of the vague discontent of maladjusted youth, evidences that the educational system of Japan does not result in that social and moral integration which should be its primary aim and purpose.

<sup>1</sup> Michiko Kawai in *Japan Christian Quarterly* for October, 1930, p. 327.

The intelligent boy or girl who is unable to accept the specious claims of "national ethics" is thus set adrift without rudder or sail upon a sea of conflicting modern doctrines and "isms." The way in which not only Marxism but æstheticism, hedonism, materialism, the undirected urge for self-expression, and the passion for aping Western manners and customs of an immoral nature, have swept like devastating typhoons across the plains of Japanese youth shows that the educational system, in spite of its efficiency, has failed to develop that balance of judgment, that moral discrimination, and that environmental integration, which should be the true end of education. As a transmitter of knowledge it may have succeeded. As education for character it has largely failed.

The authorities have been slow in recognizing and admitting this fact. However, the disastrous sweep of "dangerous thought" through the ranks of youth during the past decade finally led the education officials as a last resort to take cognizance of religion as an ally in the moral training of youth. In 1926 Minister Okada, himself a hereditary foe of Christianity, addressed the National Christian Council on the inadequacy of an educational system based upon purely materialistic ideals, and besought the cooperation of the forces of Christianity in strengthening the moral fibre of the nation's youth.

On several other occasions the minister of education has called together groups of leaders of Buddhism,

Shinto and Christianity, and urged upon them the imperative necessity of promoting national moral culture by means of religion. More recently, the department of education issued several appeals to Japanese educators which included the following:

Today our government and nation are confronting a serious crisis not only in the realm of economics but spiritually, morally, and psychologically as well. On the one hand our young are abandoning themselves to a life of pleasure with a recklessness hitherto unknown, and on the other hand among the intellectually inclined, radical thought and materialistic philosophy are gaining many advocates. We do not exaggerate in designating the present a genuine crisis.

One statement ended with an appeal to the educators of the country

to strive to form character, to encourage temperance and diligence based upon national characteristics. . . . This is the time to exalt not only intellectual but moral education as well.

“In other words,” comments Suzuki, “this is a justification for increasing our emphasis upon Christian education. It is our opportunity and our challenge.”

### *Christians at School*

Thirty-seven thousand students are enrolled in the 114 secondary and higher Christian schools in Japan. Engaged in teaching them are 2,260 Japanese and 356 missionary instructors. In addition there are several hun-

dred kindergartens with their corps of well trained teachers and directors. But statistics mean little to the Foreigner, even when interpreted by Suzuki, so we shall let him see a few representative schools for himself.

In a beautiful garden in Persimmon Tree Street, in the old city of Kanazawa, stands the first kindergarten founded in Japan. Here, about thirty-five years ago, a wide-eyed country boy, clad in rough blue and white kimono and brown *hakama*, was deposited for two years by a missionary friend, and the formal education of Susumu Suzuki began. Here he still returns occasionally to attend an alumni meeting. An alumni meeting of a kindergarten? Yes, one is held each year, and is well attended by former students, ranging in age and importance from Suzuki and several other school teachers, one or two doctors, a large number of housewives and other private citizens, middle school and college students, down to primary school pupils proudly clutching their first First Readers. In Japan, school loyalty never forgets those who taught us how to take our first steps!

The director of the kindergarten explains its curriculum: "By means of hymns, Bible stories heard and dramatized, through gardening and through excursions to the hills and sea, the children learn of God's care and his loving provision for their needs. Projects of various kinds, such as making a park or farm and playing store and postoffice, put them in touch with the world about them. A yearly 'trip around the world'

gives the children some understanding of the children of other countries and their ways of living, and also gives them the immense pleasure of traveling in trains and boats which they have made themselves.

"Some of the projects have to do with health. Games, rhythms and dramatization are planned to promote the health of the pupils. A daily cup of milk (which most Japanese dislike) is provided, and a morning nap for the nursery class, monthly weighing and yearly physical examinations are parts of the health program. For three weeks every summer a Sunshine School is held, in which a daily program of outdoor play, wading, sunbaths, good food and naps help to fortify the children for the long days of winter in this the Snow Country of Japan. Clubs for mothers, cooking classes for girl graduates, a society for the maids who bring the children to school, and extensive visitation among the families of the children are some of the ways in which the kindergarten is attempting to minister to the lives of the conservative people of this stronghold of the older religions of Japan."

Not only Susumu, but Haruko and each of the three Suzuki children, began the life of learning as a pupil in a Christian kindergarten. Each would agree with a recent commission which called attention to the "importance of kindergartens to the Christian program because of the very vital contact which is established with the home and the rich opportunity which is afforded for Christian influence in the non-Christian community."<sup>1</sup>

<sup>1</sup> *Christian Education in Japan*, p. 115.

Haruko had the now rare experience of receiving her entire education—from kindergarten to kindergarten training school—in one institution. The weakest point in the Christian education program of Japan is the absence of Christian primary schools. Only five still exist, one of which is a part of the Hiroshima Girls' School, which Haruko attended. The others have fallen beneath the pressure of government requirements.

"I have fellow *alumnæ*," says Haruko, "in Korea, Manchuria, China, and the West, as well as everywhere throughout Japan. Not all of them are Christians, some of them have attained prominence in various ways, but most of them, like myself, go to make up the ordinary folk of the nation."

The president interrupts her: "But it is our hope and belief that all of them, like Suzuki San *no okusan*,<sup>1</sup> are having a more than ordinary influence in forming the new life of the people of our nation."

The girls of the Suzuki family are following in their mother's footsteps. Yuki, the youngest, is a pupil in the primary department of the Toyo Eiwa School in Tokyo, an institution with high standards and a warm, friendly atmosphere. Aiko now attends Ferris Seminary at Yokohama, which is distinguished not only for being the first girls' school to be organized in Japan but also for being one of the most advanced schools as to educational methods today. In both Christian and non-Christian circles the work of all thirty-eight of the Christian high

<sup>1</sup> Mrs. Suzuki.

schools for girls is recognized as being of a high order, and their graduates in every rank of society testify, by lives of outstanding service, to the value of Christian education.

Pioneers in the general field of woman's education, Christian schools have been particularly successful in the field of her higher education. In view of the limited facilities for woman's higher education in the government system, they are "contributing a distinctive frontier service, demonstrating effectively the value of education of university grade for women, and establishing standards for the future."<sup>1</sup> Christian schools offering work of this standard are Doshisha University, the Woman's Christian College (Tokyo), and Kobe College for Women. The two latter institutions, with their ideal locations, their splendidly adequate new buildings and fine equipment, set a standard of excellence in purely physical things which is seldom equalled.

Educationally and spiritually their standard is likewise high.

The Woman's Christian College of Japan, founded in Tokyo in 1918 by Christian educators from Japan, America, and Canada, is a project maintained by six co-operating church boards in the United States and Canada, and controlled by a board of trustees in Japan. The student body (including both junior and senior college students) numbers 450 women of "individuality, originality, and initiative, all seeking to prepare themselves

<sup>1</sup> *Christian Education in Japan*, p. 103.

for some good purpose in life." On the teaching staff are professors of the best Japanese universities. Six American instructors give full time service. Religious instruction is a regular part of the curriculum and is carried on by means of Bible classes, morning chapel services, the college church, the Y.W.C.A., devotional periods, and discussion groups. Many Christian girls work in Tokyo Sunday schools and assist in projects in social centers in the district.

Kobe College was founded in 1875 by the American Board of Commissioners for Foreign Missions, but is now operating under joint control of an elected board of advisers and the Kobe College Foundation, a non-denominational Christian body in Japan. Its seven hundred students come from all grades of society—probably the majority from the upper middle class—making it a very democratic institution. The girls manage their own discipline and do much of the cleaning of the buildings themselves. Many women active in Christian work throughout the Empire are graduates of this college, while others have married and represent Christian ideals in influential international circles. The students each year hold a bazaar for the benefit of the Means's School in Dondi, West Africa; annually they help the children's fund established under the former Near East Relief Association; recently they sent a hastily gathered sum to assist in Southern California relief work; and they take an interest in many good causes in Japan as well as abroad.



*What School for the Boy?*

Kiyoshi, the son of the Suzuki family, who is soon to graduate from a government primary school, will doubtless enter one of the fifteen Christian middle schools in Japan, probably one of the eight which have college departments. Southwestern College, located in an old pine forest at the western end of the city of Fukuoka in Kyushu, near the wall built to repel the Mongol invasion 650 years ago, is too far away to merit Suzuki's consideration. It is, however, a school of excellent reputation, many of its graduates entering the Imperial university in the same city. North Japan College in Sendai, an institution of similar character, is one of the two Christian middle schools and the only Christian college north of Tokyo. It has had a high percentage of Christians among its graduates, and it has been, during the past forty-five years, the strongest single factor making for the Christianization of north Japan. It is too far distant, however, to meet Suzuki's requirements.

The same objections would apply to two splendid institutions in central Japan. One of these, Doshisha University at Kyoto, founded by Joseph Hardy Neesima in 1875, was the first Christian school to receive university status and is one of the few Christian schools to have been, from its foundation, under Japanese control. It has tried to maintain as its distinctive characteristic the cultivation and maintenance of the Doshisha spirit, which is of course intimately associated with the work

and character of its founder. In addition to both secondary schools and college departments for both boys and girls, the institution now includes departments of law, political economy, literature and theology of university grade.

The other of these two, Kwansei Gakuin University, with its affiliated schools, is the only Christian institution of higher learning for young men in the Osaka-Kobe area—a district with a population of over six million. Ideally located, with a campus of about sixty acres and a complete plant of over fifty new, modern buildings, it is enjoying an ever increasing measure of public confidence. Uniting in common effort representatives of three nations and three churches, Kwansei Gakuin University affords an unusual opportunity for service at once international and interdenominational. From its inception it has emphasized the three principles of loyalty, intimacy of teachers and students, and moral training based on Christian teaching and experience.

To be near his home, Kiyoshi must enter the preparatory department of one of the four Christian colleges in the Tokyo-Yokohama area. Which one will it be—Meiji College (formerly Meiji Gakuin), St. Paul's University, Aoyama Gakuin, or the Mabie Memorial School (known as Kwanto Gakuin in Japan)? Meiji College, the oldest of these four, in its fifty-seven years of history, has sent out hundreds of ministers, business men, and teachers into Japanese society, and is famed as the alma mater of several well known literary men, among

them Toyohiko Kagawa. Its president, known as the leading layman in Japan, has served in several important civic positions and has been elected to the Imperial Diet on six different occasions. Meiji's strong spirit, however, is housed in crumbling old buildings and its ancient traditions are carried on in the midst of utterly inadequate physical equipment.

St. Paul's University has probably carried over the spirit of Western university life into an Oriental environment more successfully than any other Japanese school. Its baseball team is known throughout the Empire as one of the contenders for the championship of the major universities' baseball league of Japan. Thorough scholarship and Christian atmosphere are the characteristics by which St. Paul's seeks to be known. In this institution and in St. Margaret's girls' school, as well as in St. Luke's International Medical Center, with its affiliated nurses' training school, there is being carried on a constructive institutional work of high character which it would be difficult to duplicate anywhere.

Aoyama Gakuin celebrated its fiftieth anniversary in 1933. The adequate, new, fireproof and earthquake-proof buildings which have risen from the ashes of the 1923 disaster are monuments to the indomitable spirit of its Japanese and American supporters. Three of the present buildings were given by alumni, and most of the annual budget comes from Japanese sources. With a middle school and college, a girls' high school and school of home economics, and a coeducational theologi-

cal seminary, Aoyama offers a varied program of uniform excellence to the young people of Japan. According to one of its leaders, "The whole purpose and spirit of Aoyama Gakuin is to make real to the youth of this land the evangelical message that Jesus Christ is the proper center of the total human life of the world."

The youngest of the Kwanto Christian colleges, the Mabie School, Yokohama, is the only institution under Christian auspices for men in its prefecture. Its middle department has anticipated all other institutions of the region in introducing into its curriculum courses in shop work, agriculture and business. Its college is characterized by an aggressive interest in international relations, peace, and social work. With a faculty composed of Japanese, Americans, an American-born Japanese and a Japanese-born American, it is truly an international co-operative enterprise in education in a Christian atmosphere.

"Kiyoshi will of course be sent to one of these four schools?" you inquire. Suzuki replies, "Yes, of course, but—"

And after that adversative particle "but" (which trails in to spoil so many otherwise satisfactory Japanese answers) lies one of the most difficult problems of Japanese Christian education. For if Kiyoshi wishes to enter the ministry, law, business, or to become a teacher of English, a social worker, or a literary man, the natural course will be for him to enter one of the present Christian schools, with their affiliated college or uni-

versity courses. But if, on the other hand, he wishes to become a doctor, an engineer, a scientist, an agriculturist, or a specialist in any scholarly or technical subject, he would find these schools unequipped to receive him.

### *Are Christian Schools Successful?*

Because Japanese Christian schools aim to be a part of the government educational system, they base their courses upon the government requirements, modifying the curricula and methods wherever necessary, and adding the essential factor of character training which makes the whole, Christian. Although an important part of their work lies in providing the means by which the children of Christian families can receive an education based on Christian principles, the Christian schools of Japan are designed not for the education of Christians alone. In fact, in every Christian school, non-Christian students predominate. That many of them will become Christians before graduation is taken as a matter of course. That many will not do so is to be expected. Those of this latter group, however, play a great part in spreading throughout the land the Christian ideals of personal purity, home life, business ethics, national and international righteousness, and social justice—a vitally important and necessary, though often undervalued, part in the Christianization of a country.

They do not justify themselves merely as evangelistic agencies, gauging their success by the number of baptisms secured in each year. They are based rather upon

the principle that the end of education is not the impartation of knowledge, but the producing of young men and women equipped with a Christian view of life and the world, and with a philosophy which will afford them adequate guidance in facing the realities of life in this confused and distracted modern age.

To attain this end, Christianity is called to play its part. In one respect Christian schools in Japan are particularly fortunate: they do not suffer the disabilities concerning the teaching of religion which similar schools in certain other Oriental countries suffer. This has made possible the development of departments of religious education and of daily worship services which have become formative influences in the lives of many a Japanese youth and maiden.

Important and necessary as is the privilege of freely teaching religion, Christianity is not considered just another subject in the Christian school curriculum. It is considered even more definitely a spirit to be caught, a life to be emulated, a discipleship to be accepted. A Christian atmosphere and the influence of Christian teachers are called upon to play a large part. An effort is thus made to provide for the youth of a non-Christian land many of the character-forming elements inherent in a Christian home and social environment in America. Recently, in answer to an inquiry as to the formative elements of their school days, some Japanese Christians pointed to their association with Christian fellow-students, some to the inspiring and stimulating influences

of the extra-curricular activities, some to the brotherly attitude of Christian instructors, some to the spirit of love which pervaded the school, in contrast to the strict authoritarian atmosphere of non-Christian institutions, many to the daily services of worship; but most of those who were questioned looked back with greatest gratitude upon their years of contact with a truly Christian character—a Japanese or a missionary—in whom the spirit of Christ had in some measure been incarnated.

To develop a system of schools so permeated with Christian atmosphere that Christian character will flourish in them as in well watered soil, is the aim of Christian education in Japan. That the attempt has not been entirely unsuccessful may be seen by the following conclusion, which was reached in 1931 by the Commission on Christian Education in Japan:

By all the testimony the commission could gather, they [the Christian schools] do turn out a product which in the essential matter of character is not equalled by the other schools of the Empire. On the basis of the spiritual character of their product they would seem to be justified.<sup>1</sup>

### *Training Leaders*

Almost every Christian college for men in Japan started as a theological seminary—an evidence of the passion of the missionary founders for an educated church, and there are still in Japan thirteen theological seminaries as well as ten training schools for women

<sup>1</sup> *Christian Education in Japan*, p. 66.

church workers. That this number is far too large for the size of the Christian community of Japan is a commonplace among students of missions, and that it should be decreased as soon as possible is the conviction of all. But considering the differences in background, origin, and theological viewpoint which exist among them, the possibilities of union do not seem very bright. Yet, with the Japanese communions ever drawing together in a closer understanding, one should not say that the attainment is impossible.

Most of the Japanese seminaries are "old-line" theological schools engaged in training scholarly pastors of churches and are not much concerned with the new specialized forms of service now popular abroad. In this they resemble their British and Continental contemporaries more than their American. Most of them likewise err in requiring insufficient liberal education preparatory to the regular theological course. However, in spite of these weaknesses—and we should not forget that it is fashionable today to criticize theological seminaries—we must not close our eyes to the invaluable service they have performed in giving Japan, sooner than any other missionary country, a trained ministry. Nor should we neglect to see today the stirring of new spiritual life in the ranks of the students of these schools. The demand for training in rural and industrial evangelism, religious education, and worship is growing among the students, and the seminaries cannot long ignore it.



In other fields, Christian schools are training leaders for service of a wide nature. The graduates of many of the colleges receive without examination the license to teach English, music, domestic science, commercial and economic subjects and other courses, in government secondary schools. Many young men enter the business world each year from Christian schools, and in the fierce competition for positions they stand well in comparison with the best product of the government schools. Christian students are given preference, in fact, in many companies, because they are trustworthy, energetic, and possess personality. In the world of music and art, in journalism and literature, in politics, in social work, in the government service, in many minor fields of endeavor, the graduates of Christian schools—both men and women—are making a distinct contribution to the expanding life of Japan.

Yet the fact remains that for the next generation at least the outstanding men and women of affairs, the leaders of thought, the molders of public opinion in Japan—unless another miracle like Kagawa is produced—will be graduates not of Christian schools but of the government educational system.

### *Reaching Non-Christian Students*

From the beginning the Christian mission in Japan has been a mission to students. In the early dawn of the missionary enterprise, when Christianity was still under the interdict and all direct religious work forbidden, we

read that Mrs. Hepburn "during her brief sojourn in Kanagawa (1859) taught a class of five little boys," and that later "many of the earlier missionaries had individuals and small classes studying English and other branches at their houses, in not a few cases with very good results."<sup>1</sup> From such groups as these emerged the first Protestant church, organized in Yokohama in the spring of 1872.

Ever since that early day the homes of missionaries have been filled with "little boys" and older boys or girls studying English and learning Christianity from the life and conversation of their Western friends. A distinguishing characteristic of the church is the presence of large numbers of uniformed students in the congregations. Sunday schools are manned by students. The devotion of the Japanese young man to younger children—doubtless a carry-over from the days when he played ball and hopscotch with a brother or sister tied on his back—is one of the most delightful aspects of the Japanese character.

To reach the student or the young man or woman of student age is, as it should be, the object of much religious endeavor in Japan. Teachers in Christian schools consider that their extra-curricular Bible classes, religious discussion groups, English-speaking societies, musical and social evenings, leadership projects, and similar activities are as important a part of their work as classroom teaching. Other missionaries, by teaching

<sup>1</sup> G. Verbeck, *Osaka Missionary Conference of 1883*, p. 44.

English one day a week in a government school, make contacts which are later used in awakening an interest in religion. It was in such a Bible class, which met after hours in the dormitory of his coast-town middle school, that Suzuki first became a follower of Christ—although who knows but that his two years in the Kanazawa kindergarten were really the formative ones in his religious development.

Much of the work of the Y.M.C.A. and Y.W.C.A. in Japan is directed towards student groups and young men and women of the post-student age. The camp movement, which is now growing apace, is but one of many activities which are being used to open up a fuller life for students and their employed brothers and sisters. Although such work is carried on everywhere—for every provincial capital is a miniature student center—one naturally turns for examples of work with students to the great centers of population with their teeming student masses. Tokyo, in which so much of the life of the Empire is concentrated, is one of the largest student cities in the world. In that city alone over 110,000 students, it is said, attend its institutions of secondary and higher grade, and there are thirteen non-Christian universities that are crowded with students, the classes meeting day and night. A number of Christian missionaries are devoting their energies to the religious problems of this needy multitude. The Baptists conduct a hostel and institutional work of importance near the campus of Waseda University, the

Presbyterians carry on the Open Door Student Center across the road from Keio University, and the Methodists are opening up a work with students similar to that of the Wesley Foundation in the universities of America. There are in addition a number of hostels maintained by the Christian Associations and other agencies; there are churches which, like the great Central Tabernacle (Methodist) of Tokyo, direct most of their efforts towards student evangelization; and there are some individual Japanese ministers likewise who work among student groups. In other cities, Kyoto, for example, similar efforts are being put forth.

But whatever the type of work, the workers are finding signs of unprecedented spiritual thirst among Japanese students. In fact, it seems as if each student generation exceeds the last in its sense of spiritual expectancy! For the play-boy, with his love for dance-halls and cafés, the Communist boy, with his head filled with economics and intrigue, and the sports-boy, with his passion for nothing but athletics, are not typical Japanese students, in spite of their continual appearance in the headlines. The typical student, if one may be forgiven for generalizing, is really a serious-minded chap with few wide interests, an ability to apply himself patiently to unrewarding toil, an interest in theoretical and abstract rather than practical subjects, an over-supply of inhibitions, an under-developed sense of humor, and a childlike attitude as of one lost in a great and confusing world. Compared with the student of the West-

ern countries he is in some ways worldly wise and in others surprisingly naïve.

The recent disturbed conditions of their own country and of the world in general which have caused many students to break out in violent protest and others to cast themselves in despair into the craters of volcanoes and over waterfalls, have caused still others to seek in religion an explanation for the riddle of life.

An experienced student worker writes:

A new earnestness, almost a desperation, seems to mark the more idealistic groups. I used to say, "The grandfather of the modern Japanese student was a Buddhist, his father was formally religious, but he himself is a materialist." I do not think that this can be said today. I have never been able to introduce so many students to the church as recently. I have never before seen such earnestness in Bible classes and discussion groups. I have never before seen such a willingness to put the religion of Jesus into practice.

### *Suzuki Faces Education*

As Suzuki sees it, Christian education in Japan is beset with many problems. New buildings and equipment are needed by many of the schools. Endowment is a necessity for most. Educational standards must continually be raised. A certain amount of experimentation must be encouraged. Better trained missionary teachers must be sent out from abroad. The Japanese who now control the destinies of the schools must be weaned from a too slavish imitation of the government system. The consolidation of schools in certain district centers must be

hastened. Greater cooperation between Japanese leaders and American Christian agencies must be realized. American colleges and universities must be trained to support sister schools abroad. For in the long pull ahead only the closest cooperation between the West and the East—cooperation of life, of prayer, and of gifts—will avail to surmount the almost impossible obstacles which beset Japanese Christian education today.

Suzuki faces education. The future leadership of Japan rests upon the student of today. Education as provided by the government does not always show him a meaning in life or a meaning for life. Official pressure has failed to control his thoughts. National ethical associations have failed to elevate his morals. Can religion, can Christ bring a solution to his problems? As never before, the student youth of Japan—whether within Christian or government schools—are responding to the challenge of the one Personality which never fails to bring new meaning to the life of youth. The fields are white. Where are the harvesters?

#### IV: AVENUES OF FAITH

**S**UZUKI and his family belong to a people who, if judged by external signs, are, like the Athenians of old, very religious. Shrines, temples, churches of strange cults, mausolea, Christian houses of worship—the Foreigner is bewildered by their multiplicity. There are the great popular temples such as Kwannon in Asakusa and Tennoji in Osaka, teeming with hawkers, holiday crowds, beggars and necromancers; the impressive memorial shrines to the soldier dead at Kudan; the shrines to the Meiji Emperor at Momoyama and Tokyo, with their endless streams of silent, devout worshipers; the magnificent Tokugawa tombs at Nikko; the bare, unpainted houses which are the Grand Shrines of Ise, center of the national cult; the stately Russian Cathedral of the Holy Ghost which crowns Suruga-dai in Tokyo. Wherever one goes, one is impressed by the number of edifices for religious worship.

Passing along the roads and streets, the Foreigner sees wayside shrines dedicated to legendary heroes or to natural wonders; tiny fox temples tucked away between shops on a busy street, and shrines built on the roofs of modern department stores and in the center of factory compounds. From within countless homes comes

the sound of the chanting of sutras, the endless repetition of the short invocation of certain Buddhist sects, the measured beating of wooden clappers and the ringing of tiny bells—unescapable witnesses to the fact that members of certain homes, at least, are faithful to the service of the family god-shelf.

In spite of this omnipresence of places and evidences of worship, surprisingly few of Suzuki's friends and colleagues profess adherence to any religion. Yet in a peculiar sense the life of each one is inextricably bound up with two of the ancient faiths—with Shinto, the Way of the Gods, and Confucianism, the Way of the Sage—and closely connected with Buddhism, the Way of Enlightenment.

### *The Way of the Gods*

In every Japanese town the local shrine, situated on a low knoll, half hidden in a grove of magnificent cryptomeria trees, testifies to the existence of Japan's most ancient religion, Shinto, the way of the *kami* (gods). The unadorned *torii* that stands at the entrance, the long, shaded path that leads up to the shrine, the shrine itself (two box-like buildings connected by a short passage) of unpainted wood weathered to a soft, silver gray, the primitive character of the architecture—everything about a shrine carries one back to the dim and simple days when the Japanese people lived close to nature. Inside the shrine there are no images. In their place is a mirror, in front of which are offerings of *mochi*



(rice paste) and fruit, and prayers made of folded paper and twisted rope.

Shinto has its roots deep in Japanese soil. Its eight hundred myriad divinities are either powers of nature personified by a race deeply conscious of its connection with the soil from which it sprang, or heroes who sprang from this selfsame soil. These *kami* are little more than exalted beings, with human as well as divine attributes. The myths of Shinto have shaded into the early history of Japan. The creation of the world is attributed to a male deity, Izanagi, and a female deity, Izanami. From the left eye of the former was born the moon god; from his right eye, the sun goddess. This latter, Amaterasu, is worshiped as the grandmother of the first Emperor and hence ancestress of the Imperial family. She is the patron goddess of the race, from whom the nation receives its name of Nippon, the Sun Origin Land. The age of the *kami* blends indiscernibly into the age of heroes, and the leaders of the tribe and the nation, along with the Emperors, are apotheosized and take their places in the endless procession of the gods.

With so many gods in its pantheon, Shinto is still weak in its conception of divinity. In the background may be seen the shadow of a primordial Lord of the Universe, Ame-no-minaka-nushi-no-mikoto, who seldom emerges from the primeval haze and whose existence is lost in the labyrinth of gods and goddesses. He it is, perhaps, who is referred to by the Emperor Meiji in his beautiful poem:

Faith is the communion of man's spirit  
With that of the invisible God.

Shinto is the religion of a simple people who found life good. To follow nature and the instincts of the human heart is to follow the way of the *kami*. In ancient times tabus grew up to prevent the abuse and misuse of the natural impulses of men; magic, charms and exorcism flourished as in a fertile soil, and even today form no inconsiderable part of the religious faith of the common people. In Shinto the sense of the personal responsibility of man to a universal moral law does not exist. Sin is little more than physical pollution, easily removed by ceremonial purification. There is no system of ethics. Worship is purely formal: on the part of the priests, a chanting of liturgies in an ancient tongue; on the part of the worshiper a cleansing of the hands and mouth with water, a moment of silence before the entrance of the shrine, and a measured beating of the hands together. The traditions of Shinto are taught as history in every government school, and millions of patriotic men and women accept them blindly or by a process of rationalization in the sincere belief that by so doing they are showing loyalty to the essential spirit of their race.

For it was this primitive religion, this combination of simple nature worship and ancestor veneration, that the builders of modern Japan chose as the foundation for the erection of a cult of national loyalty centering in

reverence for the Emperor. After the opening of the country, when the people were divided by conflicting loyalties to clan and local leaders, religion was felt to be necessary in order to give supernatural sanctions to the new nationalist movement. The leaders of the country were Confucianists, strongly opposed to Buddhism; the erection of Christianity into a national religion (although proposed by some) was manifestly unthinkable; so, in the oft-quoted words of another, "Shinto was taken down from the shelf and dusted," and a religion of loyalty and ancestor worship centering in reverence to the Emperor as the living representative of the benign gods was created.

In this religion—if indeed it be a religion—the Emperor is at one and the same time the high priest of the people and the object of their reverence. On the occasion of the spring and autumn ancestor festivals, the feast of first fruits, and other national holidays, he officiates at Shinto ceremonies at the sanctuary of the Imperial palace. On occasions of national importance his representative journeys to the Grand Shrine of Ise to "inform the Imperial ancestors" of the event which has taken place. On the other hand, the Emperor himself is the object of highest veneration—not to say worship—by the people of the country. The picture of loyal subjects kneeling before the gates of the Imperial palace praying to the Emperor as god to save himself as man, which appeared in the rotogravure sections of many American newspapers at the time of the Taisho Em-

peror's last illness, while it might be dismissed by Suzuki as an overstatement of fact, is nevertheless true in essence.

The commandment of Shinto is simple: Venerate and obey the Emperor, as the hundred and twenty-fourth representative in direct succession of the line of rulers "coeval with heaven and earth," sprung from the high gods and representative as well of all the leaders of the nation.

In the midst of the give and take of argument around the faculty-room table, there is one question that is never touched upon by Suzuki and his colleagues: that of loyalty to the Emperor. It is taken for granted. The name Hirohito by which he is known in foreign countries is never spoken in Japan. In its place the word *tenno*, Emperor, or *tenno heika*, His Majesty the Emperor, is used. (The term *mikado* is of course used only abroad.) But, by whatever name he is mentioned, the utterance of the sacred syllables is accompanied by a hush of veneration and awe.

Nevertheless, the word worship is not used in connection with reverence for the Emperor. State Shinto, in contradistinction to a number of sects derived from the Shinto tradition, has been declared by official pronouncement to be not a religion but a cult of patriotism in which members of all religions can participate without violation of conscience.<sup>1</sup> Since every Japanese is there-

<sup>1</sup> For a discussion of this problem see *Christ and Japan*, by Toyohiko Kagawa, ch. iv.

fore theoretically a Shintoist, all who do not profess another religion are classified under the Shinto column of the official statistics. There are 111,938 shrines of state Shinto in the Japanese Empire.

*The Way of the Buddha*

In startling contrast to the primitive simplicity of the Shinto shrine is the elaborate heaviness of the Buddhist temple. Its entrance is marked by a ponderous red gate flanked by two hideous guardian deities. An avenue lined with shops and stalls leads up to the hall of worship. The temple buildings are large and rambling, with massive tile roofs. Corridors of gleaming, polished wood run from one building to another. A five-storied pagoda sometimes looms in the background. On festival days the temple compounds are the busiest places in Japan, being thronged with pleasure seekers who come and go in holiday spirits, leaving behind a cursory acknowledgment of the claims of religion in the form of a copper coin tossed into the huge offering box. On other days, peace and quiet brood over the temple, broken only by the voices of chanting priests, the visits of women to the shrines of the deities of childbirth and healing, and the occasional observance of a funeral ceremony.

Japan was the last stage in the eastward pilgrimage of Buddhism, and the place where it grew farthest from the simple world-denying atheism of Sakyamuni, the Enlightened One (Buddha), who was its founder. In

the year 538 A.D., a Buddhist image and a commendatory letter from a prince in Korea marked the introduction of the religion into Japan, where, during the sixth and seventh centuries, its position was made secure under the protection of the regent, Shotoku Taishi. By identifying the Shinto deities with Buddhist saints and demigods it immediately adapted itself to the conditions of the country. Its period of greatest activity was during the twelfth century, when four of the leading sects—all of the Mahayana or northern school—were introduced from abroad. It was endowed as the established church of Japan, a position it held until the Restoration in 1867. During the Tokugawa Era it slept peacefully, and although opposed by the early statesmen of the Meiji Era, it has, since the edict of religious freedom in 1884, been attempting to adapt itself to the conditions of the new age. With 41,000,000 adherents, 159,000 priests and other workers, and with 78,000 temples and meeting places in its fifty-six different sects, Buddhism may well be thought of as the religion of the Japanese.

Although, like Christianity, Buddhism is an importation from abroad, yet it has its roots deeply embedded in the soil of Japan. In its thirteen hundred odd years of history its most salient feature in Japan, as elsewhere, has been its peculiar genius for adapting itself to existing conditions. Its theology consequently is a complex of contradictory elements, having in the background the general conception of man as a being caught in the chain of mysterious, inexorable law, from which there is no

escape except by the extinction of desire. Death brings no relief, but is transmigration to another form of existence, the conditions of which are determined by the quality of the present life. Cycles of purificatory transmigrations take place until a nirvana of unconscious existence is attained. Although worship is accorded to a multitude of objects, they all, along with human beings, are ultimately lost in the Absolute, the All-one, which is neither personal nor impersonal, but which transcends all knowledge and all thought.

The mystical Tendai and Shingon sects, which were the first to be introduced into Japan, are rich in mythology, abstruse theology and pantheistic idealism—a combination fostering obscure speculation on the part of priest and superstitious credulity on the part of the people. The pietistic sects, Jodo and its sub-sect Shinshu, set as the goal of man's endeavor, not a nirvana of passionless nonentity but a Western paradise, a pure land of joy and bliss. Entrance is obtained therein through simple and devout faith in the grace and power of Amida, the Buddha of endless light and life and truth, a manifestation of the eternal Buddha in an age previous to that of Sakyamuni. "Salvation by faith" is the watchword of these sects, faith in the work of Amida, who made a great vow that he would not enter into the full bliss of Buddhahood until he had worked out a way of salvation for all men, even the lowest sinners. Man's chief duty is to repeat the invocation, *Namu Amida Butsu* (Hail, Amida Buddha!) as often and as sin-

cerely as possible out of gratitude for the sufferings and grace of the ineffable one. With over 13,000,000 adherents in ten sub-sects, Shinshu is today the most powerful sect of Buddhism, and, because of its semi-theistic conception of God, its theology seems to offer greatest possibilities for religious development in the future.

The sect founded by Nichiren in the thirteenth century was a protest against this Amidaism and a prophetic call to return to Sakyamuni. The members of Nichirenshu look upon the historical Sakyamuni as being a revelation of the eternal omnipresent Buddha mind, which is identical with all reason and nature. From the beginning it was a revivalistic sect, and is today still characterized by aggressiveness, intense nationalism, an interest in this present world, and noisy exuberance. Zen-shu, the sect which claims to be, and doubtless is, closest to the Buddhism of the founder of the religion, is a contemplative sect whose adherents seek release from the earthly prison house by practising meditation. By means of a highly developed technique of contemplation they seek enlightenment and union with the All-one. Simple, rigorous in discipline, and peculiarly adapted to the Japanese spirit, Zen proved to be the ideal religion for the development of the samurai spirit of old and still attracts many earnest minds today. But, lofty though its ideals may be, it offers little hope towards finding a solution of the problems of the present age.



*The Way of the Sage*

There is another faith in Japan, one which has no houses of worship, no ritual, no priests or monks, no statistics, and yet which pervades the thoughts and actions of all the people. This is the Way of the Sage—Confucianism. The works of the Chinese scholars Confucius and Mencius are taught in all Japanese schools, occupying a place similar to that once accorded to the Greek and Latin classics in Western institutions of learning. Quotations from the classics adorn the speech as well as the household walls of the Japanese people of every religion. In the living room of the Suzuki home hangs a wall motto executed in large-brush characters by a Christian pastor, a reproduction of the Confucian verse, "All who dwell within the four seas are brothers."

History shows that as early as A.D. 285 an Imperial prince studied the *Analects* of the Chinese sage, but the introduction of Confucianism as a system of ethics into Japan doubtless came with Buddhism in the sixth century. And, although Buddhism greatly influenced the life of the court in this early period, the Confucian system seems to have had more salutary effects on society as a whole. In the middle stage of its development, Confucianism emphasized filial obedience as the source and wellspring of all the virtues and the motive of all good actions. It thus served to fuse the family into a powerful unit by developing the spirit of mutual helpfulness and dependence among its members, and for centuries

has kept Japan from the ravages of unrestrained individualism.

From 1400 to 1600, as the feudal system developed and knighthood came to flower, the center was shifted from filiation to loyalty (*chū*). *Bushido*, the Way of the Knight, however small its influence may have been on the people in general, served to develop in the heart of the knight a sentiment of devout, unquestioning loyalty to his lord, a stoical contempt for suffering and poverty, a willingness to die rather than betray trust or suffer shame, and a grim determination to avenge wrong. It was under the rule of the Tokugawa shoguns, however, from 1600 to 1860, that Confucianism reached the zenith of its power in the life of the ruling classes of Japan. During this period art and literature flourished, Yedo blossomed as a center of culture comparable to any in the world at that time, and the teachings of the Chinese sages were made the foundation of all learning and scholarly interest.

The significance of Confucianism is that it tended to place Japanese ethics upon a universal rather than a national foundation. According to the scholars of the Tokugawa Era, the universe, including both nature and the human heart, is thought to be infused with a *logos* (*ri*, or reason) which controls and directs all things, from the evolution of physical nature to the unfolding of spiritual and mental life in the heart and conscience of man. "The way of Heaven is the way of man," and is the wellspring of the five virtues of benevolence, jus-

tice, propriety, wisdom, and sincerity, and he who applies these virtues to his family life and to the five social relations obeys the laws of Heaven. Although Confucianism often degenerated into a dry and formal literalism, it is nevertheless significant that the early leaders of Christianity emerged from among the disciples of the more idealistic Confucian scholars, and it is not too much to say that even today the Confucian teachings provide the underpinning of ethical values in the heart of every Japanese. Whether they are sufficient to assist a modern man or woman in solving the confusing problems of modern life is another question.

*Religion Around the Hibachi*

"Let us have a round-table discussion, a free and open sharing of religious hopes and perplexities between men of different faiths!" Suzuki was perplexed by this oft-repeated request from his friend the Foreigner. In all the circle of his acquaintances there are only three men who follow the old faiths with any intelligence and zeal: Dr. Mori, a middle-aged college professor who in his leisure moments investigates the latent possibilities of adapting Confucian thought to modern conditions; Sato, teacher of national ethics in the Twentieth Middle School, who is connected with a neo-Shinto group which looks forward to a religious awakening in Japan through the medium of the national cult; and Hayashi, a son of the temple in Suzuki's home town, who, after graduating from a Buddhist university

in Kyoto, developed scruples about entering the priesthood and now supports himself by lecturing on Oriental philosophy in several institutions in Tokyo, including two Christian schools.

Having discovered the personnel, Suzuki's next task was to find an appropriate setting for his conference. Visitors from abroad who meet Japanese religious leaders in stiff and formal conference rooms, all too often receive stiff and formal replies to their inquiries, and find themselves doing most of the "sharing." To tell the truth, the *hibachi*, not the table, is the symbol of heart-to-heart discussion in Japan. The "round-table" of Japan is a large porcelain jar or square box, half filled with the softest ashes on which rest a few sticks of glowing charcoal. Seated around it on thick floor cushions, their hands held out before its heartening but ineffectual warmth, men forget differences of race and religion, and as they drink together innumerable cups of tea their hearts open and the most *enryo*-bound son of Nippon becomes vocal.

Around the *hibachi*, the six—the three representatives of the old religions, the Foreigner, Ohara, and Suzuki—find themselves in essential agreement on three points:

First, they are agreed that religion must be brought into a direct and transforming relationship with Japanese society. "The bulk of the intelligent classes are either atheists or agnostics." Thus abruptly in ten words a writer on religion calmly dismisses the tragic situation of modern Japan. And it is a situation which yearly be-

comes aggravated by the further spread of education, of the scientific spirit and of modernism in life and thought. Most of the adherents of the national cult may be considered as outside the pale of any genuine religious belief or influence. Among the forty-one million Buddhists of the official census, millions are included whose connection with the religion is purely traditional, who give monetary support to the family temple and call in a priest at the hour of death, but who leave the actual participation in the religion to the *obaasan* (grand-mother) of the family.

Not only among the educated classes but among the masses of the people as well, the materialism of modern life, culminating in the ever-pressing problem of making a living, has driven religion into the sphere of the non-essentials. Economic distress in the rural districts, which have long been considered the strongholds of the old faiths, has caused a notable recrudescence of superstition but no noticeable turning towards religion except on festival days when the crowds, the hawkers and the side shows of the local temple or shrine pander to the unappeased love of pleasure.

Second, they are agreed that, as far as Japan's old faiths are concerned, help must come not from the representatives of the orthodox wings of those old faiths but from the more modern experimentalists who have appeared among their followers. Shinto and Confucianism in the hands of political leaders are being used as the bulwarks of conventional mo-

rality against the inroads of "dangerous thought." "Buddhism as an aggregate of church organizations is hopelessly degenerate."<sup>1</sup> Hayashi, the ex-priest, sadly admits that to the majority of cultivated persons Buddhism is tolerantly regarded as the religion of ignorant country folk, of charms and amulets, of necromancy and magic, of a formalism which loses touch with things as they are and offers little motive for ethical living in a confused age. Its high ideals and noble thoughts are for the priests, while the people are fed with the husks of superstition. Yet in each of the old faiths modernist groups exist which, under the leadership of alert young thinkers, are attempting the well-nigh impossible task of putting a new motive power into their cumbersome and antiquated vehicles. From them, if from anywhere in the inherited faiths, must come the new spirit that will bring a recovery of religion to the Japanese people.

Third, they are agreed that the religious situation in Japan today calls not for intellectual strife between the members of the different faiths but for renewed efforts to stem the tide of materialism and secularism which has all but inundated the country. This is no new movement. Almost from the beginning Christianity has been too busy with the irreligious to attack the old faiths. Polemics and the imagery of warfare have long

<sup>1</sup> Masaharu Anesaki, *History of Japanese Religion*, p. 398. Pages 360-409 deal particularly with the problems discussed in this chapter.

been absent from its apologetic in Japan. Conversions are made among agnostics, atheists, and those who have broken with or who are dissatisfied with the older religions, more than from among their adherents. Ohara estimates that nine-tenths of the converts to Christianity come from agnostic youths whose religious education was neglected by thoughtless or irreligious families. The issues raised by Christian evangelism are agnosticism versus the belief in a living and loving God, materialism versus idealism, fatalism versus Providence, a purposeless life versus the Christian salvation as found in Jesus, and the way of the modern world versus the way of the cross. In other words, the religious forces of Japan face, among a thoughtless generation with a background of Oriental faiths, the same problems that Christianity in the West faces among a generation of nominal Christians. Engaged in the attempt of bringing a saving gospel to millions lost in materialism, agnosticism, and fatalistic pessimism, Christianity does not involve itself in doctrinaire discussions with the old faiths, but welcomes, as a foregleam of the Perfect Day, any light their more progressive adherents may bring to darkened souls.

### *The Future of the Old Faiths*

The future of the old faiths of Japan, all are agreed, rests upon the success of reform movements going on within Japanese Buddhism. Confucianists will be content if only their ideas are absorbed by the other reli-

gions. Shintoists will be satisfied if the members of other faiths pay lip service to their doctrines by visiting their shrines as an act of patriotic duty. The problem therefore is, Can Buddhism bring a reviving idealism to Japan?

Buddhism has indeed not been lacking those who would apply and adapt its teachings to modern conditions. Under the influence of naturalistic philosophy, Buddhism is being restated in terms that appeal to modern thinking. "The general tendency today," explains Hayashi, "is to let Buddhism develop into a moral philosophy tinged with religion and adaptable to the needs of present-day men and women. We aim to develop among the people the spirit of self-sacrificing service, new social attitudes, and new moral restraints. We aim to purge Buddhism of superstition, loosen the iron grip of the priests, develop a modern technique of social service, rationalize image worship as Catholicism has done; in short, remake Buddhism into a modern religion for modern men."

"But is this possible?" objects the Foreigner. "Is not much of your program contradictory of the very essence of Buddhism?"

"All things are possible in Buddhism," replies Hayashi, "for to us contradictions are but the obverse and reverse of the same truth. Besides, it is a move in the right direction, for it brings us nearer historical Buddhism than do many of the orthodox forms of our faith."



The Foreigner is deeply impressed by Hayashi's description of the attempts of an awakened Buddhism to adapt itself to the needs of a modern age. Statistics tell of nine Buddhist universities, nine colleges, sixteen middle schools, sixty-six girls' high schools, forty-seven hospitals, over two hundred institutions for caring for children, and several hundred other social service agencies. He hears of a Buddhist Salvation Army which preaches on the street corners and in the city parks, of Sunday schools, of Sunday morning preaching services in temples, and of reinforced-concrete Buddhist churches designed in the architectural styles of ancient India, China and Burma (with Gothic, Mohammedan and modern Japanese ornamentation). Some of this is indeed pure imitation of Christianity, but much of it, although drawn out by contact with Christian efforts, is true to the spirit of Buddhism. In the realm of action, as well as of thought, Japanese Buddhism is seriously attempting to serve the new age.

Having listened in silence to the above discussion, Ohara intersperses a question, "What of the extent of the influence of these modern versions of the old faiths?"

"We are but a drop in the ocean. The great billows of superstition, ignorance, and credulity roll on as if we were not there," replies Hayashi.

On the other hand, organized Buddhism, as represented by the great mass of orthodox institutions with their vested interests and unwieldy machinery, is a wan-

ing force.<sup>1</sup> Monetary support to the temples is diminishing. Priests are discouraged. There are not enough intelligent laymen to assist in modern enterprises. Buddhist teaching is too difficult for children, therefore Sunday schools continually need reviving. Buddhist worship is unintelligible and monotonous. There is an absence of a historical, objective basis for its most comforting and dynamic doctrines. Truth as pursued by its scholars is divorced from practical life.<sup>2</sup>

"The dilemma of present-day Japanese Buddhism," Hayashi goes on to explain, "arises from the fact that its doctrines are too difficult for the masses to understand. To make the doctrines more explicable to them we have adopted the method of 'accommodated truth,' which serves to sustain the faith of the unlearned. Often, however, education destroys the faith of the believer in the objective reality of the facts which had formerly been a source of comfort and hope. His faith cannot stand the shock, for example, of learning that there is no objective foundation for the story of Amida's sufferings for the salvation of humanity, or other doctrines upon which he had pinned his faith. On the other hand, those who, like myself, are devoted to the study of the

<sup>1</sup> A slow but steady decline in the number of adherents has been registered in recent years, as, for example, a drop from 41,179,740 in 1928 to 41,082,307 in 1931.

<sup>2</sup> See article by R. D. M. Shaw in *Japan Mission Year Book* for 1931, p. 39. Also, Laymen's Foreign Missions Inquiry, Fact-Finders' Reports, vol. vi, *Japan*, pp. 18-20.

inner truths of the religion find ourselves losing contact with actual life, more and more confining ourselves to intellectual speculations concerning the unknowable."

"Then you should become a Christian," asserts the Foreigner. "Christianity is a revelation of God's nature based upon an objective fact."

"But Buddhism is inextricably interwoven with the life and genius of the Japanese people," answers Hayashi.

"But if you cannot believe its doctrines . . ." protests the Foreigner.

"We can change them," persists Hayashi. "Nothing so characterizes Buddhism as its ability to accommodate itself to new conditions."

"But you have said yourself that the task of reformation is almost hopeless."

"Nevertheless, difficult though it is, we can take over new truths from Christianity more rapidly than Christianity can spread through Japan."

"But meanwhile," interrupted Suzuki, "the common people of Japan will be left to the mercies of Tenrikyo and other popular cults."

It is quite true that today the only religious movement with any vitality among the common people is found in the ranks of the often disregarded and sometimes scorned minor sects, which arose in the nineteenth and twentieth centuries as expressions of the unsatisfied

religious aspirations of the Japanese heart.<sup>1</sup> All of these are religions of revelation, springing from special illumination received by some unlettered son or daughter of the soil, and all are intimately connected with faith healing, divine indwelling, and self-renunciation. The strongest, Tenrikyo, has over four million adherents, ten thousand churches, fifty-eight thousand teachers, a theological seminary with sixteen hundred students, and extensive missionary work abroad. Tenrikyo is a shoot from the tree of Shinto, with graftings from everywhere, including Christianity. Toyohiko Kagawa estimates that three-fourths of Tenrikyo's doctrines were derived from Christian sources. Its worshipers are devout, given to brotherly love, and earnest in good works; it accords a high position to women; its worship consists of hymns and exercises symbolizing the cleansing of the heart and the healing of the body. Sickness and trouble are not looked upon as "errors of mortal mind" as in its American counterpart; rather are they regarded as "raids from above," signs that God is trying to cleanse the heart from the dust of sin. Unlike Christianity it does not breathe of the West; it is Japanese of the Japanese, seventy-five per cent of its membership coming from the farms and small villages of the country. Unlike Buddhism it is aggressively alive to the problems of this present life; it is a faith expressing

<sup>1</sup> These, and other cults of sect Shinto, which should not be confused with national, or state, Shinto, claim 17,000,000 adherents. See Laymen's Inquiry, Fact-Finders' Reports, vol. vi, *Japan*, p. 17.

itself in works motivated by gratitude to God and brotherly kindness.

These popular cults, of which Tenrikyo is the most influential, with their millions of adherents, are, in spite of their large admixture of superstition, doing a good work in spreading among the common people a simple gospel of purity of heart and essential theism. Does the future belong to them? The members of the round-table are in agreement that, "unless the reformation of Buddhism can be rapidly hastened, and unless Christianity can be awakened to its responsibility to the common people, the masses of Japan's population will turn to the minor sects for the satisfaction of their religious life."

*What of Christianity?*

Christians who discuss religion with men of other faiths are generally surprised by the appreciation they show of the spiritual values inherent in the gospel. They deal more generously with Christianity, in fact, than do Western appraisers, who, quite naturally, judge Japanese Christianity by an ideal standard rather than in comparison with the environing religions. Mori, Sato, and Hayashi had no difficulty in stating at a moment's notice their views as to the spiritual resources of Christianity:

"Christianity is a démonstration of religion in action, of faith operating through works."

"In Christianity human personality is exalted through the setting forth of Christ as the human ideal."

"Christian salvation both satisfies the soul of man and eventuates in a transformation of individual and social life."

"Christianity is a rational religion, free from superstitious practices and absurd doctrines."

"The Christian idea of God is one that not only satisfies the scholar but is easily grasped by the simple minded."

"Communion between God and man is realized through an intimate experience of prayer and fellowship seldom met with in the older faiths."

"Christianity is based upon an objective fact, the self-revelation of God through a definite individual at a definite historical time."<sup>1</sup>

Having stated the above points, which in their opinion qualify Christianity to appeal especially to the Japanese people, our non-Christian friends unitedly and vigorously agree on the supreme disability of Japanese Christianity: It is as yet a foreign religion. Its appeal thus far has been to the half-foreignized middle and intellectual classes. But it must lose its Western odor before it can expect to reach the farmer, the small shopkeeper, or the artisan of Japan. Until it is prepared to reach these classes, it has no gospel for the Japanese people.

Let the non-Christian members of our *hibachi* con-

<sup>1</sup> These are actual replies from a group of non-Christian students to the question, "In what does the preeminence of Christianity consist?"

ference state the limitations of Japanese Christianity in more detail:

*Sato:* Christianity must be brought more into line with the Japanese conception of nationality. The Japanese Empire is a huge family, and the people are tied by close blood relationships into a tight spiritual unity. The Imperial family is the head family and all other families branch from it, tracing their descent either directly or indirectly from the Imperial fountainhead. Instead of the principles of freedom and equality for individuals held essential in Occidental states, the Japanese rely on parental love and deep affection among brothers and sisters. Until the relation of the Christian teaching of the kingdom of God to the fundamental basis of the Japanese national idea is clarified, the common people will consider it a religion hostile to our Empire.<sup>1</sup>

*Mori:* Confucius, the great sage of the Orient, taught that filial piety is the source of all other virtues. This is an eternal truth. To the Japanese loyalty and filial piety are the same; love between sovereign and people, the affection between parent and child, have a common source. Through all ages this has been true. Christian teaching has destroyed the solidarity of the family, for Christianity is the religion of the Western social system which has disrupted the family structure of Japan. Christianity is too individualistic. The Christian teach-

<sup>1</sup> See C. Fujisawa, "Japan versus Marxism," in *Contemporary Japan*, December, 1932.

ing of universal love, unless it remains a mere romantic sentiment, must be reconciled with the national virtues of filial piety and loyalty. Moreover, a place must be found in Christian worship for paying reverent and due respect to the ancestors of the family and of the race.

*Hayashi*: Japanese subjects with a Buddhist background are inclined to look upon Christianity as lacking in philosophical depth. The doctrine of God—his being, his relation to the universe, to nature, and to man—must be rethought in metaphysical terms with which we are familiar. Japanese Christians, furthermore, are too light-hearted, too easy-going, too optimistic. We Orientals are oppressed with the terrific weight of the burden of life, and thus far the Christian explanation of sin, of suffering, and of the cross, has failed to bring us satisfaction. Christians, moreover, are too active. Meditation, worship, spiritual culture must occupy a larger place in their lives if their message is to meet the deep-seated longing for peace of mind which characterizes the Japanese nature. Redemption as usually taught has little meaning for us, for we are unaccustomed to thinking of sin as guilt. Christian salvation must bring to the Japanese release from the evil and sin which is inherent in the state of human existence, and not simply forgiveness for acts committed against God.

That Christianity must adapt itself to the peculiar genius of the Japanese people goes without saying. Challenged by the Japanese conceptions of nationality and filial loyalty, as well as by the Oriental view of the



world and of human nature, the boundless resources of the gospel will be tapped, new emphases, new formulations of old truth will emerge, a richer type of Christianity may develop to win the allegiance of the Orient and to revitalize the conventional Christianity of the West.

"We should remember," warns the ever-cautious Suzuki in commenting on the views of his friends, "that in this process the essential truth of Christianity will not change. That which is absolute may take new forms, but never change. And we should not forget that as a result of the process of adaptation, not only Christianity, but likewise the inherited concepts and ideals of Japan will come forth in a new form."

"But why," interrupts the Foreigner, "are these adaptations so slow in appearing?"

Why? Because the first congregation of Protestant Christians in Japan was organized a little over sixty years ago. And the growth and development of a religion is measured not in decades but in centuries and millenniums. To Christian leaders, especially to American Christians and missionary students, accustomed as they are to the rapid development and advance of Christianity in Japan since the opening of the country, the contemplation of a long period of slow, invisible growth is disturbing, not to say, disheartening. But to Mori, Hayashi, and Sato—representatives of faiths which have taken centuries to penetrate to the substratum of the Japanese mind—Christianity has not yet started on its actual task in Japan. Time, evident results, "progress"

in the Western sense, are elements that may well be disregarded in a discussion of the development of religion among an Oriental people.

### *The Next Step*

What then is the next step for Japanese Christianity? Here are some of the questions asked on this momentous point in the earnest talk around the *hibachi*, and some of the answers that were given.

Q. Will Christianity therefore rest content with seeing its doctrines taken over one by one by the older faiths, comforting itself with the thought that their Christianization compensates for the lack of progress of the gospel?

A. [Christians, Buddhist, Shintoist, and Confucianist, in chorus] Assuredly not! An actively aggressive Christian church is necessary for the future vitality of all the Japanese religions. Borrowings from Christianity will continue to occur, as they are taking place now, and Christians will be glad that help is drawn from their religion for troubled souls; but Christianity will always retain an untransferable vitaminic element—the self-revelation of God in Jesus Christ which is and always will remain its unique possession. To retain this essential truth it is necessary for Christianity to maintain a redemptive contact with human life.

Q. Will the Christian give up his hope of Christianizing Japan, will he “look forward not to the destruction of these religions, but to their continued coexistence

with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest religious truth?"<sup>1</sup>

A. Christianity must long coexist with the other religions.

Ohara puts it thus: "We have overestimated our strength and underestimated our task. For, as Toyohiko Kagawa continually reiterates, it is impossible to expect a small group of two hundred thousand Christians to move the great mass composing the older religious groups or radically to influence Japanese life and society. A thoroughly naturalized church of a million members is the goal he sets as the size of a body that can function adequately even as a minority religion. The next step, therefore, consists in building up this effective working body of Christians."

"Yet, ultimately, when our God-given mission to Japan succeeds," adds Suzuki, "the older religions must either be destroyed or transformed. Our goal is not 'unity in the completest religious truth' but the salvation of Japan through the power of Christ working in men's hearts and in society."

Q. Shall Christians institute the "sharing process" with the members of other faiths, joining with them in social endeavors and in the search for ultimate truth?

A. "Sharing" is a process which has existed in Japan for some time. Within recent years conferences of the three religions of the country have been held on several

<sup>1</sup> *Re-Thinking Missions*, p. 44.

occasions to discuss and formulate a religious solution to social, national, and international problems. In the campaigns for temperance, social purity, and international friendship, Christians, Buddhists, and Shintoists are working side by side. But, as for "sharing in the search for truth," if this is syncretism the Japanese Christian will have none of it. Living in a country in which the older religions are all too willing to appropriate portions of the truth, as well as the emphases and attitudes of Christianity, the Japanese Christian has come to avoid every appearance of "sharing" their truth. That there is much truth in the old faiths he has no doubt, but that this truth may be found in Christianity in a purer form, he is equally convinced. The Suzukis and Oharas of Japan, with few exceptions, are content to leave the delightful problems of comparative religion to their missionary friends or to professors in Western seminaries! For, says Ohara, "Shall we waste our time seeking common ground with Buddhism and Shinto when our whole efforts should be thrown into the almost desperate task of taking Christ to Japan? You must give us time, five hundred years for the propagation of Christianity, five hundred years for its naturalization. Give us a millennium spent in proclaiming the peculiar truths of Christianity and you will find that, without our seeking them, the aspects of universal truth which have given the older religions their power over the Oriental mind; will have become incorporated into our Christian message."

Suzuki faces religion. The round-table conference breaks up. The gentle Confucian scholar, the aggressive Shintoist, the calm-featured ex-priest, Ohara in his frock coat, and the Foreigner with his inevitable notebook—all have drunk their last cups of tea, made their final bows, put on their shoes, and departed. Suzuki at last sits alone, drawing pictures in the soft ash of the brazier.

Foreigners are strange beings, he muses, with their love of surveys and discussions, their passion for taking notes, their confidence in their own way of doing things, their sublime faith in words and phrases. Yet he never forgets that it was owing to the efforts of foreign missionaries that Christianity first came to Japan. He never forgets that a foreigner first introduced him to Christ, and often when he wants to unburden his heart to another he seeks out his "spiritual father," whose warm, impulsive manner invites his confidence. Even within his memory the attitude of Western missionary experts towards Christianity in Japan has undergone changes, and the present mood of criticism, investigation, and "scientific method" will also pass. May it be succeeded by a more earnest attempt to share the deepest religious experience of Western Christians with those of their Japanese brothers and sisters!

He sees his three non-Christian friends in a new light. For years he has known them, yet as never before he was tonight impressed by the depth of their religious spirit, the earnestness of their search for truth, and the

passion for the salvation of their beloved Nippon which they share with him. Gleams from the eternal Light of Truth have shone into their hearts and for this reason he, all the more, longs to lead them to Christian discipleship. He opens his Bible and reads, "Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He bows his head and in silence prays to God for them that they may find entrance into the "kingdom of the Son of His love, in whom we have our redemption, the forgiveness of our sins."

For, whatever problems may beset the path of Christianity in Japan, Christ is to the Japanese Christian ultimate and final.

V : CHRIST AND SOCIAL .  
CHANGE

*T*HE old homestead of the Suzuki family on an upland overlooking the Japan Sea is now occupied by three persons, the long-widowed grandmother ninety-two years of age, her eldest son, and his wife. Only a portion of the once extensive acres, handed down in the family by primogeniture for countless generations, remains. The fifty tenant families over whom the head of the house once ruled as a lord, have, in the course of time, been reduced to two, and they with difficulty raise barely enough to supply their own frugal needs and pay their rent.

Time was when the old homestead sheltered a self-contained communal life of great complexity and variety. Sustained by the soil, the endless procession of life—marriage, birth and death—had gone on for centuries. Sons, after their marriage, brought their wives back to the old home or established themselves in the village within calling distance of the head of the family, whose will to them was law. Daughters invariably married, and, body and soul, were reborn into the family of their husband, where they became meekly submissive to the iron will of their new mother.

*The Disintegrating Family*

In a family living under the old tradition every detail of the lives of its members, no matter how trivial, was settled in council. The spirit of "each for all and all for each" which ruled each unit not only fostered the prosperity of the fortunate members but also cared for the derelicts and failures. Social legislation was unnecessary. The family obviated the need for life insurance, poor relief, old-age pensions, unemployment aid, and, although inadequately, cared for the widows, the orphans and the defectives among its members.

The introduction of industrialism, and with it the social system of the West, has changed all this. The members of the Suzuki family are now scattered throughout the Empire living self-sufficient lives in Tokyo, Nagasaki, Sapporo, Korea, and Manchuria, as well as in several small towns and villages near the old homestead. In proportion to the distance from the center the ties of filial loyalty have become more and more tenuous. Even Susumu, we remember, declined to obey the family will in the most important matter of taking unto himself a wife, preferring to live his own life in the city with a girl of his own choosing rather than to follow the carefully designed plans of his elders. His younger sister, after graduation from the two-year supplementary course of the local primary school, refused to settle down to the dull years of learning to raise silkworms, make kimonos, and arrange flowers in the shel-



ter of the family home while waiting for the year of marriage. With the reluctant consent of her family she went off to the prefectural capital, took a course in stenography, became a stenographer in a firm of silk brokers, and at the age of twenty-five still refuses to consent to marriage. Similar stories might be told of each of the five brothers and sisters.

Now that the prosperity of the first quarter of the century has receded, families everywhere are showing less disposition to care for their unfortunates. We have, as a result, the presence of unemployment, destitution, and poverty—with their attendant evils. Problems which once were the peculiar responsibility of the family are now the business of the state, and, to a lesser extent, of religion.

In industry also, in ancient Japan, the family idea prevailed; relatives and friends were as far as possible absorbed into the business; the master stood in the place of a father to his men and apprentices, and a more or less common viewpoint ruled the minds of both master and workers. The factory system, dominated by the profit motive, has, by severing the bond of common interest, led to a yearly increasing number of labor disputes. Paternalism still exists in industry to an extent unparalleled elsewhere, but is utilized by employers as a means of securing submission to unideal conditions rather than as a means of securing common well-being. The breakdown of the family idea in Japanese industry has left in its train child labor, long hours of work for

women, low pay, crowded, insanitary conditions in dormitories, the fearsome increase in occupational diseases, and a rising feeling of discontent on the part of workers.

The slum is the symbol of the changed conditions of society. A recent investigation by the Social Work Bureau of 25,000 slum families in Tokyo disclosed the facts that the average size of such families was over five persons, that each family had one confirmed invalid, that the average size of each house was six mats (9 by 12 feet), that the average income per day for each person was sixteen and one-half sen. These being averages, it is difficult even to imagine the destitution of the poorest families. The Foreigner, under the guidance of Suzuki, visits some of these haunts of poverty, where ten thousand people live in twelve blocks, sees the small ramshackle houses leaning wearily against each other, houses built lower than the river level and open to yearly ravages from floods, and so constructed that the sunshine can never penetrate the eternal dampness of the plaster and matting, visits homes where nine persons sleep in a tightly closed six-by-six room; and watches a mother and daughter toiling from early morning until late at night folding boxes for a combined remuneration of thirty sen a day. Can anything be done about it? he asks.

Although it has served a useful purpose in mitigating the ravages of the recent financial depression, the Japanese family system is outgrown. We would not restore

it if we might, but the state must supply the social protection once provided by the family. Social legislation in Japan has lagged behind that of other countries. The new poor laws which went into effect in 1932 will, if strictly enforced, ameliorate many of these conditions, but the problem of arousing the public conscience to the grosser abuses, and of indicating their remedy, rests in a peculiar way upon the idealists, and especially upon the Christians of Japan.

### *Kagawa*

It is here that Toyohiko Kagawa enters upon the scene. For it was he, more than any other single person, who made articulate the bitter cry of the oppressed and, by the dramatic symbolism of his life, pointed a way to the remedying of their ills. In the Japanese church and especially abroad, he stands as a symbol of the new spirit of the age.

Foreigners come on pilgrimages to the shrine of Kagawa, seeking the "Saint of the Slums," the "Prophet of the Far East," the "Gandhi of Japan." They find neither a saint nor a prophet nor a Gandhi, but, what is greater and rarer still, a man who is trying with all his strength to be a Christian in every relation of his life, and whose contagious enthusiasm has the quality of stirring and inspiring others. Social radicals, however, often find in him just another orthodox evangelist, while churchmen are disturbed to find that his orthodoxy has strange bed-fellows. Some come to criticize him and

remain to worship; others, hero worshipers, return home chastened by his frank speaking and not infrequently walk with him no more. He goes on his way, however, joyously unconscious or disregarding of what the world thinks of him.

The Foreigner cannot shut his ears to criticism of Kagawa. Even Ohara, who was a member of the Kingdom of God Central Committee, is often outspokenly critical of Kagawa's varied efforts, wishing that he would "learn his limitations, and stick to one thing." For, after all, there is not one Kagawa but many—Kagawa the mystic, the author of best-sellers, the voluminous translator, the transmitter of Western learning to the eager minds of his disciples, the devotional writer, the poet, the founder of trade and peasants' unions and political parties, the government adviser, the social radical, the politician, the evangelist, the internationalist, the amateur economist. There is scarcely a field of literary and religious endeavor that he has not essayed with unequal success; but all of this variety of interest and effort is transmuted into a brilliant and arresting personality such as flashes across the human scene but once in a generation. However, when the sum of all his efforts has been weighed, it is doubtful whether anything he has done will prove to have more permanent value than his social experience in the noisome slums of Kobe, where he lived as a humble friend of the lowly at the beginning of his career.

Converted in 1903, Kagawa entered the slums of

Kobe in 1909 and there, living for fifteen years in a six-by-six room, preaching and living Christianity to the poor and underprivileged, he first made his impression upon the world. As a novelist he became famous by writing two best-sellers, in reality his spiritual biography, which were translated into English and widely read. As a labor leader he first attracted attention when imprisoned for leading a strike of dockyard workers, and since that time he has been prominent in many a labor struggle in Japan.

Leaving the slums soon after his first child was born, he transferred his activities to Osaka, then to Tokyo, and back to Osaka, in each city conducting a social center comprising a workingmen's dormitory, charity loan shop, savings bank and night school, as well as religious activities.

Looking at him one fails to see anything in Kagawa's appearance to inspire the admiration and loyalty of thousands. Short and inclined to be stout, the three and a half yen suit which he wears as an example to others does not increase his impressiveness. His shrill voice breaks at unexpected times; his eyes are so weak from trachoma, contracted in the slums, that he must use a thick lens in addition to his glasses when he reads and occasionally during his speeches he must swab his eyes with a bit of cotton; he continually suffers from overwork, yet he rises betimes every morning for meditation and prayer. "How are you feeling today, Kagawa San?" the writer recently asked him. "There's something the

matter with every part of me," he replied, "but, on the whole, I'm pretty fair!"

But Kagawa the labor leader, the government adviser, the literary man, the social experimenter, is not the real Kagawa. There is Kagawa the Christian mystic. Everything he does is infused with a deep sense of the presence of God. He is continually listening and waiting for the inner voice. It is this doubtless that gives prophetic quality to his life, that makes his whole personality of vastly more significance than any single effort.

It was at Easter time, 1928, that God spoke to him in a special way, telling him to take the message of the Kingdom to Japan, and with characteristic obedience he turned his efforts towards the task of evangelizing the country. He launched his Million Souls Movement,—and was criticized on every side. A million souls! Christianity is not card-signing, not nose-counting! But Kagawa silenced his critics by quoting figures. Japan had at that time a population of sixty-two millions, a bare handful of whom were Christians. How could one expect such a small group to influence a nation of this size? Small Protestant groups in European countries, however, wield influence far beyond their size, as is seen by the Reformed church in France and the Waldensian church in Italy. "Give us a million Christians," said Kagawa, "and we will build up a body of public opinion strong enough to carry to success the social, moral and political reforms necessary to transform the country."

So he set out to win his million souls. The sociologist and labor leader now gave his chief attention to evangelism. The response was more than gratifying. But success brought with it problems: Would the new converts leave the arresting personality of their leader and enter the churches? They would not. His "Friends of Jesus" began to be referred to as the Kagawa church. The leaders of organized Christianity, Ohara and his brethren, began to be doubtful of their greatest apostle. Kagawa then threw down the gage to them by offering his services to the united Christian forces of Japan for a period of three years. The churches accepted the challenge, and the Kingdom of God Movement was born. "The Kingdom of God," says Kagawa, "is an eternal aspiration after God, and for a program that unfolds forever. It is ever moving upward and onward toward a perfectly organized and unselfish society. The goal of the Kingdom of God Movement is a Christian society, the Christianization of every community. It envisages an economic social order where love shall be the dominant motive and the principle of the cross spontaneously practised."<sup>1</sup>

The Kingdom of God Movement was a united effort on the part of the Japanese church; Kagawa was its inspiration but not its only figure. It began as an evangelistic campaign with huge mass meetings in metropolitan centers and intensive spiritual culture of local churches; it reached out into the country districts, experimenting

<sup>1</sup> William Axling, *Kagawa*, p. 122.

in new methods of reaching the farmer and industrial classes, adventuring in Christian sociology and rural economics and education, bringing Christian leaders together to consider the Christian method of approaching the problems of politics, social injustice, and rural discontent. At the close of the three-year period of its existence in 1933, it was going ahead with greater impetus than when it started. It has been extended for another two-year period.

To illustrate the success of the movement we might digress here and enumerate the thousands of "enquirers," "converts," and "deciders," who are tabulated in the reports of the Central Committee. But it is difficult to tell exactly what these figures mean, and figures all too often swell with the retelling! We are concerned here with Kagawa, and the true significance of his impact upon the church of Japan does not lie in the realm of statistics. It lies in the fact that he broke up the complacency of Christian leaders, diverted their minds from the engrossing but deadening problems of church organization to a facing of the actual facts of reality about them, challenging them to bring the gospel of the cross to bear upon every phase of the human conflict. He raised the temperature of expectation in the church many degrees; he inspired a spirit of experimentation among the younger Christian leaders; he stood and still stands before the Japanese people as the embodiment of a Christianity which does not fear to face the facts of life. When he speaks men know that he is no theorist,



no professional propagandist. His religion has been tested in the slums of Shinkawa and Honjo. In his suffering body he daily pays the price of his allegiance to Christ. In the intensity of his devotion to the Japanese people he, with Paul, can say, "For I could wish that I myself were anathema from Christ for my brethren's sake." To him the kingdom of God is no abstraction, no empty theological phrase. It is the reconstruction of all human life in terms of love, the law of life.

### *Social Gains*

Yet it should not be inferred that Kagawa was the first Japanese Christian or missionary with a social vision. Suzuki loves to tell his friends how he, as a child, received his first knowledge of social Christianity. An American missionary who periodically visited the village on evangelistic trips would line up the children after Sunday school, would tenderly blow each running nose, and depart, leaving behind him a white handkerchief as a souvenir and an incentive to continued good works. Into his sermons he would skilfully weave references to temperance, sexual purity, diet, drainage, hygiene, and world brotherhood. On several memorable occasions he brought with him his wife and an incredibly pink example of an American baby, the latter serving as exhibition material for intimate talks on the care and feeding of infants. The early missionaries and Japanese Christians, although (perhaps fortunately) they had never heard of the social gospel and were of the con-

servative evangelical type which some present-day critics are inclined to condemn as having a limited outlook, were aware of the close connection between the physical well-being of man and his salvation and of the necessity of providing a Christian environment in which to place the new-born Christian individual. There is inherent in the Christian ideas of God, of man, and of Jesus, a living spark that blazes forth into a social consciousness whenever contact is made with conditions which hinder the growth of the Christian individual.

Fundamentally, the greatest social contribution of Christianity to Japan has been found in the awakening of a new respect for personality. This is no more evident than in the movement to restore woman to her rightful place in society. Ancient history and traditions lead us to infer that women were held in higher esteem in ancient Japan than at present. The patron deity of the country is a goddess, court ladies are counted among the great literary figures of the past, and ten of the rulers of the nation have been women, one of whom gained such renown that her picture adorns the five-yen and ten-yen stamps of the country. With the introduction of different forms of civilization originating in India and China, however, woman became a mere cog in the family system, a housekeeper and child bearer and little more. In Buddhist thought it is still considered necessary for a woman to be reborn as a man before she can enter eternal bliss. In both Buddhist and Confucian teachings, the "three obediences" sum up the whole

duty of woman: "As a child obedient to her father, as a wife obedient to her husband, as a widow obedient to her son, with no will of her own." Nevertheless, the status of Japanese womanhood has always been relatively higher than that of the continent of Asia. William E. Griffis in 1876 wrote that a traveler in Japan is "cheered and pleased on contrasting the position of women in Japan with that in other countries. He sees them treated with respect and consideration far above that observed in other quarters of the Orient. They are allowed greater freedom and hence have more dignity and self-confidence."<sup>1</sup>

Many forces—education, industrialism, the crumbling of the family system—have cooperated to restore woman to a social position more consistent with the innate consideration with which she is held. Step by step the ideal of equality is being approached, and although the law is as yet decades ahead of the popular mind, the legal position of woman today is evidence of the strides that have been made in eighty years in elevating her position. Throughout this struggle, the sight of many Christian women of independent and audacious character working side by side with men for social uplift, moral reform and in religious education, has been a powerful determining factor. Christian women were the first to defy the tradition that an unmarried woman or a widow has no place in society. In the early days of the Restoration they faced social ostracism, and, follow-

<sup>1</sup> *The Mikado's Empire*, p. 551.

ing the example of their missionary friends and teachers, determined to carve out careers for themselves in educational or social work. The *Fujin Kyofukai* (the Japanese W.C.T.U.) was one of the first reform organizations of the country and still is forging ahead towards the goal of an equal standard of morals for both sexes.

Christianity has likewise served to awaken the latent humanitarianism of the Japanese people. A glance at the *Japan Year Book* will show that in practically every work of social betterment, Christians were the pioneers, opening the way for both government and Buddhist emulation. In earlier periods of history, Japanese Buddhism was noted for its works of mercy, and through the stimulation of Christianity is reclaiming much of its former glory in this respect. It is only fair to add that within recent years, Christianity has lost its leadership in social reform in general, and its pioneer work being accomplished, is going forward by specializing on certain important aspects of social reconstruction.

One of these is the temperance movement. Dating from 1873 the crusade for total abstinence has developed increasing momentum with the passing of the years, until at present there are over three thousand such societies in the countries. Intensive work is being carried on among women, students, miners, sailors and soldiers, and a nationwide campaign for securing a law prohibiting the sale of liquor to all under the age of twenty-five is being pressed. In a country where the use

of *sake* is all but universal in the home, in social intercourse, and in official and religious ceremonies, the achievements of Japanese Christians in this form of social reform have been truly phenomenal. The fact that alcoholism is directly responsible for so many social ills makes this an achievement of no little consequence.

Hand in hand with the temperance campaign has gone the movement for the abolition of licensed prostitution. The "flowery districts" of Japan, glorified by song and story, have until recently seemed invulnerable to the attacks of the awakened social conscience. But as a result of long-continued agitation, fifteen prefectures have at last passed abolition laws, and conferences of physicians, social workers, and religious leaders of Buddhist and Shinto sects have indorsed the movement. The great appeal to the conscience lies in the fact that Japanese girls have from time immemorial been taught that it is a noble deed to sell their bodies into brothel slavery in return for a loan made to their family—a loan which can never be repaid and which, because of the legalities involved, usually lines up the police on the side of the brothel keeper. Laws mitigating this evil have been passed, intrepid Christian women have carried test cases into the courts, and a rescue work of impressive proportions has been built up.

The historic profession of the geisha is rapidly becoming an anachronism as a result of the desire for modern entertainment, and in spite of the fact that members of

the profession are adapting their technique to suit the demands of a jazz age, their day of final extinction seems not far away. The attention of Christian social workers, on the other hand, is being directed towards protecting the thousands of young girls who are connected with cafés, cabarets, bars, and dance halls in Japan's towns and cities.

Mere words cannot convey the spirit that animates the Japanese Christians—particularly the women—who are engaged in the campaign for temperance and social purity. Their ardor, their audacity, their intensity of purpose, testify to the latent power of the gospel to arouse the abilities which lie dormant in womanhood and use them for the elevation and purification of home life.

### *Establishing New Social Codes*

The inherited social codes and sanctions which gave stability and guidance to men and women for centuries under the old feudal system are ineffective when confronted by new conditions. Moreover, the youth of the land are restrained by their elders from experimenting with the seemingly dangerous manners and codes which have guided the social intercourse of Westerners. This is particularly true in the realm of sexual relations.

When the Foreigner visits the West Street Church he is impressed with the freedom with which the young men and girls mingle in the games which are played on social occasions, and the pleasant, unaffected relations which exist between the young men and women officers

and teachers in the Sunday school. He would be even more impressed if he could contrast this with the strained attitudes affected by young men and women who meet under more traditional auspices, or the tragic and forced gaiety of those who have "freed" themselves and meet in the dance hall, the picture show, or the amusement park. "One of the greatest contributions Christianity is making towards solving the social problem," said Ohara, "lies in the matter of bringing young people together under wholesome auspices."

It has often been said, and there appears to be no reason for doubting the accuracy of the statement, that in Japan it is only under Christian auspices that young men and women can safely come together under social conditions that may later lead to marriage. No longer amenable to unreasonable family discipline, nor willing to have their lives determined by family considerations, and possessing a restless desire to live their own lives in the realm of love as well as in business and education, the young men and women of today find no means by which they may become acquainted under satisfactory conditions. And, after segregation for centuries, there are no well developed techniques to guide them in their search for comrades and friends. The present situation is one of social chaos from which only the Christian community seems to be pointing a way out.

The church in Japan is still fulfilling its primary function of being a fellowship of believers, of creating a social and religious environment for the nurture and

growth of solitary Christians, of men and women whose lives are cast in the midst of a society antipathetic to the attainment of Christian ideals.

The Foreigner is surprised, however, when he learns that the ancient custom of go-betweens is still used in Christian marriage, that next to the bride and groom these two persons occupy the central places at a wedding. But it is true. Century-old tabus cannot be changed overnight. When changes come, they must come slowly. The young people must find a new technique without copying Western models. Says Ohara, "It is not at all certain that your Western idea of romantic love will ever work in the Orient. For centuries a quite different process of mate selection has obtained here, and our record for successful marriages is not much worse than the average in America and elsewhere, judging from reports in the newspapers."

Meanwhile, progress comes slowly. Young people are being introduced to each other as comrades and friends in recreation and study; Christian homes are their ideals of mutual fellowship for their own married life; and their pastors, Christian school teachers and fellow church members serve as go-betweens in finding suitable partners for the greatest adventure of their lives. Susumu and Haruko Suzuki, remembering with gratitude the efforts of Dr. and Mrs. Mori on their behalf, point with justifiable pride to half a dozen successful marriages in which they have aided.



*The Forgotten Farmer*

One of the Foreigner's richest experiences was a visit to a rural gospel school in Suzuki's home province. Eighteen men and three young women, their ages averaging twenty-four, each from a different country village, had been gathered together by Christian leaders for a two weeks' course in practical Christianity. The subjects which they studied ranged all the way from practical vegetable and chicken raising to the history of human brotherhood, materialism and socialism, and how to study the Bible. The object of the school was to give these young people such a training as would enable them to go back to their home villages and help in their reconstruction.

The Foreigner learned much about rural Japan as Suzuki interpreted for him the content of lectures and discussions. Over half of the people of Japan are still dependent upon the soil for their sustenance. "The fact of basic importance in connection with the farm problem of Japan," said one speaker, "is that the arable land of the country, comprising less than fifteen per cent of the area of Japan, is neither extensive nor rich enough to support such a large proportion of the population. Were the area doubled the task would still be difficult, if not impossible." Even in a land of small things, Japanese farms are particularly small, averaging less than two acres per holding. Ninety per cent of the farmers of the country possess farms smaller than five acres in

size, and half of them till less than an acre and a quarter. Yet an attempt, futile though it be, is being made to wrest from each of these small farms a living not only for one family but often for two or more, the landowner and his tenant.

As a result of this fact, the class of yeoman farmers is fast disappearing. Over ten thousand of them, unable to meet their taxes with their income, have reverted to the condition of tenants each year during the past decade. The tenants themselves, unable to provide their own fertilizer and tools and to bear the risks of loss, in addition to paying fifty-five per cent of the best of their crop as rent, have been piling up mountainous debts, and one out of every six hundred has gone into bankruptcy annually within recent years. A constantly increasing number of tenant-landlord disputes (there were 2,500 in 1933) testify to the seriousness of the problems created thus.

A survey of a typical farming neighborhood, conducted by one of the specialists who was present at the meeting which the Foreigner and Suzuki attended, shows that the average peasant spends less than sixteen sen a day for food; that the farmer who produces rice, the staff of life, lives on the poorest, least saleable portions of his crop or upon barley or cheaper grains; that nine out of ten eat nothing but the coarsest radish pickles with their rice or barley, while only one in ten is able to supplement this meagre diet with a bit of fish. Diseases arising from malnutrition are sweeping

through the ranks of the farmers, and infant mortality, although on the decrease in urban communities, is increasing in the country. Medical attention being prohibitive because of distance or expense, the country people must of necessity have recourse to the time-honored medical practices of their forefathers. Their primitive remedies include such simples and operations as angle worm tea for fever, needle-puncturing and moxa for pains, charms and amulets for everything. Hygiene, if ever understood, has gone the way of other luxuries.

Sixty per cent of Japan's farmers, it was said, are living on the border-line of actual want. Certainly their standard of living as well as their mode of life was as different from that of Suzuki and his city friends as if they belonged to different races. Famines, such as those which occurred in 1928 and again in 1930, threw whole populations in northern Japan into a condition of destitution. Education as yet does not bear directly upon the problems of farm life. On the contrary, it tempts the most promising lads to go to the cities, leaving the unambitious to carry on at home. Agricultural schools are inadequate in number and do not appeal to the "dirt farmer." During recent years a steady stream of young girls likewise have gone from the farm to the factory and are there exploited until a time when, if they do not succumb to tuberculosis or to the temptations of the city, they return to the country again, perhaps broken in health, to be married and to take up the heavy burden of becoming a farmer's wife. The condition of the coun-

try woman has been described by Mr. Motojiro Sugiyama, Japan's rural prophet:

There is no one more pitiable than the woman on the farm and in the village. When she has but barely grown out of her own babyhood, she has to carry around on her back a child almost as big as she is; and when she has graduated from the primary school she must go to work, either as a maid or as a factory worker. If when she marries she finds herself settled in the home of a farmer, she is tormented by poverty and frequent childbirth, and must stand on her feet all day long working in the fields without a moment of leisure. It is no wonder that when you look at a woman of the farm who is past forty years of age you find her ill-nourished, her hair lacking in gloss and her face colorless.<sup>1</sup>

The establishment of Rural Gospel Schools is one attempt on the part of a church which is largely middle-class and urban to create Christian leaders from among the country people themselves, men and women who not only see what problems they face, but have learned where to look for their solution. The inspiration for the movement came not from America or England but from Denmark, whose folk schools have been carefully studied by Japanese rural leaders both Christian and non-Christian.

The first school of this type was opened in Japan in 1926 by Mr. Motojiro Sugiyama and Kagawa. Since then an increasing number have been held during the slack seasons of farming each year, the number in 1933

<sup>1</sup> *Japan Christian Quarterly* for April, 1931, p. 112.

approaching one hundred. Training schools for leaders are held annually under the Kingdom of God Movement in urban centers. The goal of such efforts is the establishment of a well defined rural parish and reconstruction unit which will minister not only to the spiritual needs of the farmers but to their physical and economic needs as well. Health clinics, day nurseries, kindergartens, adult classes in hygiene, sanitation and home economics, cooperative and mutual aid societies—all these have as much a place in the reconstruction of rural Japan as church services and Sunday schools. Several reconstruction units of this sort have already been established. They are as yet in the experimental stage, but, though small, they are reminders that, after sixty years of existence, the Protestant church of Japan has discovered the farmer.

Forgotten for half a century during the rapid growth of industrialization, the farmer is today the central figure in Japan's aroused social conscience. Upon his bent back, as he stands knee deep in the muck of the rice paddies, rests the future of his country. The success or failure of Christianity depends upon the extent to which it can contribute towards solving the problems that harass the farmer. For without the farmer there can never be a truly Japanese church.

### *Towards a Permanent Solution*

Intelligent social legislation is nowhere more urgently needed than in Japan. Laws providing for the six day

week, a shorter work day, adequate protection for women and children in industry, the education and care of defectives, the reduction of the disproportionately high tax on farm land and of the exorbitant rate of the land rent (a relic of feudalism), security of tenure for tenant farmers, and many similar reforms are continually being advocated by Japanese men and women with social vision. The presence in public life of such outstanding Christian men as Dr. Kagawa, Dr. Isoo Abe, the leader of the Social Democrats, the late Dr. Inazo Nitobe, Dr. Shosuke Sato, president emeritus of Hokkaido Imperial University, Mr. Motojiro Sugiyama, Mr. Daikichiro Tagawa, president of Meiji Gakuin, Mr. Hampei Nagao, leader in the temperance movement and the Y.M.C.A. and others, who advocate progressive social legislation, shows that men in the church who have made a study of social problems are leaders in the cause of intelligent reform.

American Christians have long been attracted towards the Japanese labor movement, no doubt because of the fact that many of its leaders were Christians, like Dr. Kagawa, or else at one time had come under the influence of the church. The labor movement, however, has suffered from the current mood of social disillusion. The glamor of the Soviet experiment has dimmed the eyes of its leaders to the more conservative methods of mitigating the evils of the class struggle. Trade unions carry on their work as before, but their place in popular interest at the moment is taken by the so-called prole-

tarian political parties. These groups are laboring under a double handicap: their message is too doctrinaire to be understood by the masses for whose sake they are working; and the appeal to revolution, which edges the message of communism, is prohibited by the law governing recognized political parties.

Communism, because its philosophy runs counter to the fundamental basis of the Empire, is under an interdict. Its organization has been forced underground, to become a constant source of irritation to the Intelligence Service of the government. News released some months after events have taken place tell of periodical round-ups of communists and suspects. One of these, for example, in 1932 resulted in the arrest and examination of over seven thousand suspects and the arraignment of several hundred persons, among whom were university professors, large numbers of students, and young men and women of upper class and official families, but few genuine proletarians.

The cell system of organization characteristic of Bolshevik activities everywhere has been effectively put into practice, with the result, it is said, that there is no strategic school, factory, town, or village in Japan without its communist group or at least one key man. Owing to these circumstances the extent of communist influence and the growth of the movement is difficult to determine. The impending communist revolution prophesied by observers from abroad in 1928 and 1929 has been averted by the then unforeseen rise of reaction. But

there is no doubt that the leaders of the movement are zealously continuing their propaganda in preparation for the day when the recoil from the present high tension of nationalism will give them their great opportunity.

Suzuki and his Christian friends are opposed to communism not only because they consider it to be disloyal to the state but because of its antagonism to religion. The anti-religion article of the Marxian creed seems to have more supporters, in fact, than communism has. Two or three national atheistic societies with large membership lists are continually preaching the doctrine that religion is the opiate of the people, but their success recently has not been proportionate to the enthusiasm which greeted their organization in 1930.

It is safe to say that many of the younger members of the Christian church in Japan, as well as some of its elders, although opposed to communism, look upon capitalism as exemplified by Western nations with misgivings. Some Christians are studying the paternalistic socialism of Robert Owen, others are attracted by the guilt socialism of medieval Japan and Europe, while others look to a way out via a widespread extension of the principle of cooperation. The strongest point of the Kagawa program (or the weakest, according to one's viewpoint) is its continual emphasis upon cooperative societies and mutual-aid organizations as fundamental methods of social reconstruction. The viewpoint of this group is well expressed in the following statement from



the pen of Dr. Kagawa himself, in a recent issue of the *Christian Graphic*:

I want to take the New Testament seriously. It is revolution without violence. Those who want to live by capitalism, by egoism, will look to us and say, "You are too radical." But I would rather be a little radical to the extent of following the New Testament. How shall we do this? Cooperatives based on Christian brotherhood principles will solve the whole problem. I want to practice Christianity in the cooperative movement. Urban England and rural Denmark have wonderful systems of cooperatives. When we can organize cooperative international trade there will be no rumors of wars. Therefore what we need today is to teach the people how to Christianize industry and to live up to the standards of Christian brotherhood. In medieval times we had Christian brotherhood in the Christian guilds. Why cannot we restore the Christian guilds and also extend them to our neighbors? Repentance is necessary, to repent from selfishness, to the motive of Christian brotherhood, and to ask our friends across the seas to join this cooperative movement. Extend it to include all nations. Then we shall find world peace. Then we shall find stability in society.

Reading such statements and talking with the young enthusiasts of the Kagawa circle fills the mind of the Foreigner with disquiet, not to say bewilderment. It would seem that some Japanese Christians, at least, are experiencing the aching joys and dizzy raptures which have always characterized the prophets of social romanticism everywhere!

But we Americans, chary of anyone who urges his own particular cure-all for social ills, and especially of

any attack on the foundations of our social structure, need to remember that in the mind of the Oriental Christian similar inhibitions simply do not exist. He is able to approach the problems of society without the presuppositions that cloud our minds and impede our progress. It may be that from this very freshness of approach and audacity of attack leadership may arise in the Orient that will succeed in bringing Christianity into vital and revolutionary contact with the problems of our industrial civilization.

In spite, however, of the wide publicity given to co-operatives and mutual aid societies in Japan, the progress of the movement among Christians has thus far been negligible. In fact, Suzuki and his fellow Christians, much as they revere Kagawa and his earnest followers, realize that the true significance of Kagawa's social program lies not in its theory but in the fact that it is an earnest attempt to put Christian brotherhood into practice in Japanese society. Experimentation on the part of individual Christians in applying Christian principles to social conditions is of far greater value than the adoption of certain social theories by the church.

"When we come to drawing up a social program we disagree," says Kazuo Ito, a young colleague of Suzuki's who is devoting his income derived from teaching to assisting a small settlement among the outcast rag-pickers of Tokyo. "But upon one thing we are agreed; namely, that it is our duty to demonstrate to Japan the power of Christianity as a religion of social love." The

ex-M.P. sees in Christian social experimentation a dramatic method of bringing certain social evils to the attention of the public, arousing thereby the interest of influential persons in specific reforms and eventually securing their adoption by the government. "The church as an organization," he believes, "cannot reform society, but it can train its members in the Christian attitude towards social problems; it can send them out equipped not with any particular theory but with a Christian spirit ready to be applied to any social or industrial situation they may meet." Those who have been inspired thus to apply their Christianity to social conditions have not been a few.

### *Demonstrating Social Love*

Comparing the *Japan Christian Year Book* for 1933 with that of a decade ago, Suzuki is impressed most strongly by the enormous increase in the number of Christian social organizations during that period. In the current issue one finds listed 218 separate institutions of a social nature conducted under Christian auspices, and he knows from his own observation that the number would be far larger if unorganized work of a constructive nature were likewise included.

Some of these small institutions are the embodiment of the social vision and consecration of an individual. Others, like St. Luke's International Medical Center and St. Barnabas' Hospital, are highly developed organizations. In a country where Western medicine is

universally practised, it still remains for St. Luke's, with its modern buildings and equipment, its far-reaching program for clinical medicine and public health, to set the standard for non-Christian institutions. The Oral School for the Deaf was likewise the pioneer in advanced methods of teaching deaf children, and still is the leading institution of its type in Japan. The Baptist Misaki Kaikan (institutional church) is the model of its kind in the country. Although many settlement houses exist in Japan today, the Door of Hope, maintained by the foreign branch of the W.C.T.U., the American Board Neighborhood House in Osaka, and the wide-reaching work of the Canadian church missionaries and their Japanese colleagues in Tokyo, are still considered to be of a pattern character.

Although the death rate from tuberculosis (among the highest in the world) has been increasing yearly during the past decade, little as yet is being done in the way of preventive health education and the care of those in the first stages of the disease, with the result that Christian sanatoria, such as those conducted by the Omi Mission and the Salvation Army, the Garden Home of the Church Missionary Society, and the newly erected institution of the Canadian Episcopal mission, maintain places of leadership. The present efforts of the Japanese government to deal with leprosy was due to Christian stimulus in the past, and the Christian leper hospitals in Japan are still among the most effective demonstrations of the pity and love of Christ. In like

manner the remarkable work of a Canadian woman, the late Caroline MacDonald, although not the first of its kind, stirred the nation to care for its ex-convicts, and is still being carried on by her Japanese fellow workers.

The condition of the nation's defectives is probably more pitiable than that of any other section of Japan's population. Because of the fierceness of the struggle for existence in a poor and over-populated country as well as the popular superstition which looks upon physical defects as evidences of heavenly disfavor, the blind, the lame, the deaf mutes and the mentally deficient have been shamefully neglected. Although few in number, the schools for the blind, the deaf, the weak-minded conducted by mission bodies witness to the presence of One in their midst, around whom the lame, the halt and the blind crowded for the healing touch.

Japanese Christianity, as might have been expected, has striven for the physical elevation of womanhood. The work of the W.C.T.U., the Salvation Army, and the Japan Rescue Mission, as well as several denominational missions, in protecting underprivileged girls and rescuing those who have fallen into the toils of vice is still unmatched by non-Christian institutions. The sympathy of Japanese Christians is expressed further in day nurseries, orphanages, nursery schools, the work of the national mothers' association, homes for widows with children and for the aged poor, in welfare work for boys and girls, in dormitories, hospices, dispensaries and other efforts of a like character which defy exact clas-

sification. The Lutheran mission in several centers maintains a noteworthy work for women, children, and the aged, and the Methodists are experimenting in at least one health center and home nursery school.

Approaches to the problems of industrial disorganization are seen in the existence of a number of employment bureaus, legal advice offices, credit associations, laborers' lodging houses, night schools, unemployed relief agencies, and institutional centers combining many or all of these forms. In this aspect of Christian social work, the influence of Dr. Kagawa has been profound. The Congregationalists in Matsuyama, the Southern Methodists in Kobe, and the Y.M.C.A. in various centers conduct night schools for the education of underprivileged youth. The Y.W.C.A. is carrying on a significant experiment in social reconstruction among the women industrial workers in Nagoya and its surrounding territory.

Kagawa is of course the outstanding leader and embodiment of the spirit of this tendency in the Japanese church. Suzuki can call to mind others as distinguished in their own sphere of activity as he in his, among them Utako Hayashi, the daughter of a samurai, mother of the Osaka Woman's Home, eminent in temperance reform, widely known as the Frances Willard of Japan; Archdeacon Bachellor, benevolent and venerable, renowned for his social and religious work among the Ainu (aboriginal inhabitants of Japan); Nobu Jo, tall and upstanding, whose "stop a moment" signs have

saved hundreds of desperate men and women from suicide; Asahiro Muramatsu, once the degenerate son of an old family, imprisoned nine times for petty thievery, now known as the Prisoners' Friend and honored by the government for his work for ex-convicts; Kane Otsuka, widow of one of the first Japanese Christians to hear the cry of the leper, and for over forty years a real mother to a family of hopeless lepers in the Ihai-en Hospital, Tokyo; Hideo Suzuki, self-educated, big brother to a household of canal-boat children who have no home on land; and many another, who, by ministering unto the least of Christ's Japanese brethren are ministering unto him.

Suzuki faces society. The inherited bulwarks of social stability—like the old homestead of his family—are crumbling; industrialism, the proud structure erected by the makers of new Japan, is filled with inequality, distress and discontent; old moral codes and sanctions are ineffectual in meeting the social needs of the new day; the farmer, last remnant of the old order, is being crushed in the struggle to establish the new; a dozen radical theories of social regeneration are clamoring for acceptance; and it is a sad, unhappy picture. But in the midst of it he sees Christians quietly working to create new moral standards, develop new codes, alleviate the misery of the oppressed, offer intelligent permanent solutions, demonstrate that Christianity is a religion of social vision and love.

## VI: THE JAPANESE CHURCH FACING THE FUTURE

*THE* notice read: *A meeting of the evangelistic committee of this district will be held on Friday evening . . . The Foreigner and Suzuki must perforce attend.*

It is summer, the season when the Japanese emerges from the artificial wrappings of Western civilization and becomes himself once more. The Suzuki home, with split bamboo curtains substituted for wooden shutters, has taken on something of the aspect of the mythical Japanese paper house which long ago was erected in the imagination of Westerners by writers of popular fiction. The house, in fact, has become a mere extension of the very small and very private garden which it partly surrounds. The family in cool blue and white kimonos spend the hot hours of the day on the *engawa*, or in the rooms which open from it and overlook the garden. They have surrounded themselves with cooling sounds: windbells tinkle, a miniature fountain splashes, cicadas and other insects of autumn from their tiny white-wood cages raise their cheerful voices. In the garden itself a potted morning-glory adds excitement to the early hours of the day, a yellow primrose to the evening. When



darkness falls, a transparent paper lantern of softest blue subdues the glare of the electric light. Fruit and chilled tea are at hand for refreshment, the primroses open in the garden, coiled incense sticks send up a faint and not unpleasant smoke to keep the ever present mosquitoes away, and in spite of the terrific pressure of the heat, the Suzuki family takes life more graciously and calmly than at any other season.

On the way to the church one must wade through humanity. When the breeze dies at sunset, stools and chairs are taken outside the houses of the more humble folk, and the families move into the open air to escape the torrid atmosphere of their homes. Babies, innocent of all clothing except the inevitable tan or red stomach band, are given the positions of greatest advantage, or are carried back and forth by doting fathers clad in showy cotton kimonos. The family flowers, birds, and crickets, in their pots and cages, join the exodus. Inside the wide-open houses men in nothing but their loin cloths and women in the scantiest of garments are seen lying exhausted on the mats. Life is lived out of doors as in the days when some of the ancestors of the Japanese were children of nature inhabiting the islands of the South Seas. As the breeze rises, spirits grow more bright; gay young fellows sauntering out to "take the air" lift their voices in song; the business of the water-melon vendors and shaved-ice dealers picks up; and occasionally a display of fireworks can be seen in the sky.

The large worship room of the church, with its pews and pulpit, is closed. The committee meets in the second-story Japanese style room. It is twelve mats in size, is covered with mats, and has the characteristic alcove of every formal Japanese room. In this *tokonoma* hangs a picture of Christ painted by Sadakata, the Japanese Christian artist. In front of the picture stands a vase containing a single tiger lily, brought down with great care from the mountains by a believer. Two sides of the room are open to the evening. On one side the branches of the willow trees in the churchyard brush through the windows with each passing breeze. Through the other come the blaze of the blue and red neon lights on the Paloma Café across the way, the sound of radio music in a dozen homes, the clattering of *geta* and chattering of voices as families and groups of acquaintances leave for the evening bath amid the sickish smells that arise from the earth at the end of a hot summer day.

The committee, fourteen men and women in kimonos, sit around the room on their knees, hymnals and Bibles decently placed one upon the other directly in front of each person. The service opens with a hymn much beloved by the Japanese—"God Is the Refuge of His Saints." First sung by the Hebrew author of the Forty-sixth Psalm, translated into Japanese from Isaac Watts's English version, and set to an old Scots melody—how much comfort this hymn has given to people who live in the midst of dangers! Today its words carry new mean-

ing as they are sung by Christians who dwell in a land of earthquakes, volcanoes, and threats to religious liberty:

Let mountains from their seats be hurled  
Down to the deep and buried there,  
Convulsions shake the solid world,  
Our faith shall never yield to fear.

During the long season of prayer, thoughts which came flooding in upon Suzuki's mind help him to clothe the petitions he hears with facts gained from his own experience.

"Help us, O Lord, to bring our land to Christ." A population of sixty-seven millions. Two hundred thousand Protestant Christians. Eighty-nine thousand Roman Catholics, thirteen thousand Greek Catholics.<sup>1</sup> All together over three hundred thousand Christians. One person in every two hundred a Christian—and by a very generous estimate! Net increase in population last year, over one million. When will Japan be brought to Christ?

"Send laborers, O Lord, into the untouched fields!" The farmers as yet untouched by the gospel. Out of twelve thousand villages, only three hundred with a preaching place. Almost two million fishermen, and nothing—practically nothing—being done for them. Shop-keepers, apprentices, artisans, mechanics, laborers, factory workers—these and other social and occupa-

<sup>1</sup> The figures for the Roman and Greek Catholics include baptized infants.

tional groups unreached because we do not know how to reach them. . . .

"Help us to evangelize the multitudes, O God!" Evangelize! How easily the word comes from our lips, yet how little we know what it means, especially in a non-Christian country! Not signing a card, not even joining the church. Rooting out old non-Christian habits, establishing social relationships and new attitudes towards the world; new motivations, new mind-sets, new responses—an evangelized life is a transformed life in a changed environment. When will Japan be evangelized?

### *Evangelistic Experiments*

Methods of evangelization are now being discussed. The Foreigner hears of many experiments that are being made. One is a twentieth-century adaptation of the time-honored method of the first missionaries. A missionary, a Japanese evangelist and a baby organ aboard a small motor car touring for a week in the mountains and country villages. Street meetings are held for children who learn new songs and who listen—perhaps for the first time—to Bible stories. The school house is borrowed for a stereopticon or motion picture show, pamphlets are distributed; another visit is promised for next month, and the automobile moves on to the next stand. In this way resident Christians and others who have come into touch with Christianity are found, a Sunday school (usually meeting on a week day) is or-

ganized, a group of believers gradually is formed, and in time a congregation is organized, assisted by money from America or from the home missionary society of the Japanese church until such time as it shall have developed into a self-supporting church.

Another and a more difficult method, but one which both missionaries and Japanese workers are following, is for the Christian to go into a community of approximately a thousand homes, identifying himself completely with the people, living a Christian life in a Christian home, attracting people by deeds of neighborliness and sympathy, and finally, by means of a daily demonstration of Christian love, winning a group who later become the nucleus of a church. Productive of results in the past, this way of working calls for a high degree of understanding of rural conditions and a large endowment of consecration.

Another approach peculiar to Japan is the method called newspaper evangelism. In a land where every coolie reads his newspaper and where an instinctive reserve keeps many earnest souls from attending public meetings, this method of contact is especially appropriate. A Christian message is inserted in a newspaper, either as an article or an advertisement, along with an invitation to apply for further help and instruction. The inquiries thus received are followed by interviews, personal letters, magazines, weekly orders of service, and well chosen books. Enquirers are directed to the nearest church, or, in the case of isolated communities, visits

are made by missionaries and Japanese workers, evangelistic services are held, and the ground prepared for the more extensive work of rural evangelism. Thirty-four such centers of newspaper evangelistic work are called New Life Halls, and are banded together in the Japan Christian News Agency. Reports from twenty-three of these halls in 1933 show that a total of 18,360 applications were received during the year. One hundred and twenty-six articles, written by fifty-six persons, besides articles appearing as advertisements, were circulated by the Agency in that year.

In no other country has the printed page been used so widely and effectively in the dissemination of Christian truth as in Japan. In no other country are there proportionately so many religious publications as widely read. Commentaries, booklets, tracts, Bible stories for children, kindergarten manuals, translations of religious books published in the West and of original Japanese works, camping guides, books on Christian recreation—a stream of literature pours continually from the religious presses of Japan and is eagerly consumed by a book-minded populace.

An exhibit of the various publications of the Christian bodies of Japan is an impressive display. A list of the annual publications of the Christian Literature Society and the Book and Tract Society—both union enterprises—the Church Publishing Society, and three or four other agencies, is a survey of the leading problems of the hour. Among the best-sellers at present are: *A*

*Primer for the Tubercular, Communism and Christianity, Women and the Building of New Japan, Why I Believe in God, History of Christian Social Work in Japan, Jesus Through Japanese Eyes, Marx or Jesus—Which?* and a number of popular foreign translations. Of two hundred books on Christianity published in a recent year, only a third were priced at over one yen each.

Of late years the need for a truly cheap, popular literature, easily read by the common people, has grown increasingly more urgent. Such books have, however, not been lacking in the past. In fact, one of them, Commissioner Yamamuro's *Gospel for the Common People*, has been described as "one of the significant books not only of Japan but of the ages, a witness to the enduring vitality of the simple gospel interpreted in the language of the people and adapted to meet the unchangeable needs of the human heart."<sup>1</sup> This epochal book, first published thirty-five years ago, is now in its 325th edition, and, in a land where secular books seldom exceed a circulation of over a thousand, still sells at the rate of ten thousand a year! Toyohiko Kagawa's novels and religious works such as *Meditations About God*, *Meditations About Christ*, and *New Life Through God* have had phenomenal sales. The last three, along with six others, although they are well bound volumes of two hundred pages and over, sell for ten sen a copy!

<sup>1</sup> S. H. Wainright in *Japan Christian Quarterly* for April, 1932, p. 117.

The works of Takeo Iwahashi, a blind professor at Kwansei Gakuin, are issued in cheap editions that make them accessible to all, and are stirring the hearts of thousands.

In the realm of periodicals, the *Kingdom of God Newspaper*, an attractively printed weekly with a message for every member of the family, has reached a circulation of over twenty-five thousand copies. The *Christian Graphic*, a new venture in genuine popularization, bases its appeal upon the wide interest in rotogravure weeklies which obtains everywhere today.

The large evangelistic meeting, although it has figured prominently in many campaigns since the beginning of Protestant missions in Japan, has never been rewarding except as a means of publicity. By this means many are called but few chosen, and the churches have profited little by the efforts they have expended upon such endeavors. The Kingdom of God Movement itself was no exception, and the mass meetings with which it was inaugurated soon gave place to more effective and thorough methods of evangelization. Said an observer of the movement:

Many of those who have signed cards seem to have done so more as an indication of their being in sympathy with Dr. Kagawa and his work than with a definite thought of coming out openly as followers of Christ and joining his church. . . . Comparatively few of those who signed cards have joined any church. But the movement has helped local Christians to realize that they are part of a great movement



which is nationwide and has helped to break down prejudice and open up people's hearts.<sup>1</sup>

The Sunday school, with the Christian kindergarten and secondary school, has been the chief source of accessions to the church. The National Sunday School Association of Japan, which is just entering upon its second quarter-century of service, unites a thousand Sunday schools of various denominations, publishes helpful literature, holds annual teacher training institutes, encourages daily vacation Bible schools throughout the Empire, and in various ways sets a high standard of religious education. The general secretary says:

Our biggest effort this last year has been to try to keep our children from the deadly influence of hate for others, racially, nationally, individually and socially. At the end of the year's constant effort toward such a goal, even at the risk of losing the interest of the boys in the Sunday school, we made an appeal for the suffering children in Manchuria, both Chinese and Korean. And how they responded!<sup>2</sup>

The evangelization of Japan, however, rests not only upon the use of these well known methods of propagation, but also upon experiments in demonstrating vividly the connection between Christianity and life. There is a tendency in the church today to turn aside from the tasks of organization and external growth which until recently have absorbed its attention, and to center its efforts upon creating in the Christian brotherhood a

<sup>1</sup> H. J. Bennett in *Japan Christian Year Book* for 1933, p. 58.

<sup>2</sup> S. Yasumura in *Japan Christian Year Book* for 1933, p. 293.

dramatically impressive demonstration of Christlike living. This—when the final books are balanced—will probably prove to be Kagawa's greatest contribution to the Japanese church. Would that the church in the West might profit by it!

The effect of this change of emphasis is already being felt in Japanese Christian circles. A young man, ripe from college and seminary, buries himself in a city slum, a fishing village, a rural community. Without funds, except what he can raise himself, without any means of commending the gospel except by his testimony and example, he sets to work to see what happens if the force of the full gospel of Christ is brought into direct contact with a new situation. The story of such experiments is a thrilling demonstration of the spirit and the power of God. For, in the words of Kagawa:

The truth is gradually coming to light and convincing the Japanese that the love of Christ is the only truth for the salvation of the human race, but it must be convincing. Only preaching doctrines will not do. We must give the people of Japan the blood of Jesus [and he does not mean a theological teaching], the true gospel, not merely words but the blood and life of our Lord Christ. Otherwise Christianity means nothing.<sup>1</sup>

### *Christianity Penetrating Japanese Life*

Yet it should not be imagined that Christianity's only approach to Japanese life has been through these con-

<sup>1</sup> *Japan Christian Quarterly* for October, 1932, p. 330.

ventional channels. Among Suzuki's friends there are many persons who have become interested in Christianity through the medium of music, or art, or of Western culture and customs.

Music, for example, has been an important channel through which the gospel has been brought to the hearts of the Japanese. Modern Western-style music was introduced into Japan by missionaries. It is a far cry from the crude lyrics of the early missionaries to the *Revised Union Hymnal*, issued in 1931, a monumental work with six hundred hymns from English, Greek, Latin, Italian, German, French, Welsh, Danish, and Chinese sources, as well as Japanese originals. It is revealing to read in early works on Japan that "the people have no ear for music," and then to attend a concert given by a Christian organist and a large well trained choir! Progress has been made in music, but the *sambika* (hymnal), which was the leading song-book of the Japanese for many years, is still one of the nation's best-selling books of music. Of the revised edition issued in December, 1931, 180,000 copies were sold in sixteen months! It is doubtful whether this record can be equalled in any of the older and more advanced Christian countries of the West. Christian music has brought and is still bringing a knowledge of the essential spirit and truth of Christianity to many Japanese.

The influence of the Bible upon the mind of intelligent folk has been incalculable. Certain quotations have become part of the common speech of the people and

are used freely by many who are ignorant of the source of their citation. Like Gandhi in India, many earnest Japanese with non-Christian religious affiliations look to the Sermon on the Mount as a formative influence in their lives. Outside the Christian circle there exists a large and growing body of Japanese men and women whose idealism can be directly traced to a Christian source. A certain well known educator points to an increasing use of the word "God" in lectures and articles as indicative of the spread of Christian thought through the medium of the Bible. The Bible continues to sell in increasing numbers as year follows year, one of the Bible societies reporting in a year of depression the record sale of over a million copies of Bibles, testaments and portions of scripture.

Through Christian customs the truths of Christianity—although often in perverted form—have penetrated into the life of Japan. Christmas has almost become a national festival, and in spite of the fact that many of the commercial aspects of our Western celebration of the season are being transplanted into Japan, it is known everywhere as the festival of brotherly love and kindness, and surprising instances continually come to light of non-Christians who through the symbolism of tree and star and the Holy Infant have learned the story of God's love.

And, as Christianity penetrates Japanese life through many unconventional channels, there are many persons who call themselves Christians, or are in sympathy with

Christianity, who are not members of the church. It is a matter of rejoicing for Suzuki that so many of his friends sympathize with his ideals, accept the leadership of his Master in so many points, and support Christian causes on so many occasions. In many cases the disinclination to join the church arises from the pull of family loyalty, in others business and social relationships play an influential part, but, underlying them all, is the recognized fact that the Japanese are not trained to cast their lot with a group such as the church, in which persons of different social classes and backgrounds are brought together in the bond of religion. Historically, no parallel to the church has existed in the old religions of Japan. It will take at least another generation for the people in general to become conditioned to the unique social relationship that it represents.<sup>1</sup>

Yet, in the life of Suzuki there is no stronger influence than the Christian fellowship of faith and service. So he longs to bring his friends into it, that they may share its privileges and place themselves fully under the leadership of Christ. Unless the church can be strengthened as the exemplar of a vital, living Christianity, there is grave danger that the diffusion of "Christian spirit" may in the end prove to be the enemy of the progress of Christianity. As often has been said, the inoculation of people with a mild form of Christianity may make them immune from the real thing.

<sup>1</sup> Laymen's Foreign Missions Inquiry, Fact-Finders' Reports, vol. VI, *Japan*, pp. 153-158.

*Strengthening the Church*

As the evening lengthens, the discussion turns to the problems of the church. Suzuki is more interested in the church as a fellowship of believers with whom he shares his Christian joys and sorrows than in the abstract church which Ohara and his friends on the committee like to discuss. Nevertheless, he looks back with pride upon the history of Christian endeavor in his country: to the ill-fated but glorious Jesuit adventurers of the sixteenth and seventeenth centuries, with their stirring records of loyalty, sacrifice and martyrdom; to the urgent zeal of the first Protestant missionaries as they began their work in the country in 1859 soon after its opening to foreign residence; to the ardor of the young, high-class samurai youths who flocked around these pioneers, with their ambition to serve their country by mastering Western knowledge, and their thrilling response to the challenge of Christ.

There is something about the Japanese church as a whole which gives him a sense of security and confidence. Its character was determined by the type of men who were its first converts. It was a samurai church, independent, self-reliant, Japanese of the Japanese. It has attained self-consciousness and assumed control of its own affairs sooner than any other of the younger churches of the Orient. Its leaders from the first have been organizers, executives, thinkers, men qualified to aid the development of the institution and its spread

among thoughtful men and women. These men are worthy to stand among the religious leaders of any country.

Leadership today has not fallen below the standard set by the Elder Statesmen of the last generation: Akazawa, the Methodist, white haired and genial but clean-cut and decisive, every inch a bishop; Tagawa, the Presbyterian, kindly but firm, known as the clearest speaker in the house in the days when he served in the Imperial Diet, now a college president, but still devoted to the ideals of progressive government and international good-will; Kozaki, succeeding his father in the largest Congregational church, a preacher, an organizer, a man of wide social and international sympathies; Murao, the Episcopal professor, scholar, and tireless exponent of newspaper evangelism; Chiba, the thoughtful-eyed Baptist, prominent in interdenominational movements and as a school executive; Ebizawa, known on several continents through his travels as general secretary of the National Christian Council; Saito of the Y.M.C.A., courtly and efficient: men of different types and varying interests, but every one a leader!

The history of the church in Japan has been one of conservative but solid growth. It has been shaken in the past by many storms, over its attitude towards the state, regarding theological radicalism and transient thought fads, and with respect to control from abroad, but always an innate dislike for extremes has enabled it to maintain its equilibrium.

Today the churches of Japan occupy a theological position similar to that of the churches of Scotland and England. They are tolerant in matters of Biblical criticism but conservative in matters of doctrine; given to problems of thought rather than of action; cautious in abandoning old positions and inclined, on the whole, to be among the last "by whom the new is tried."

Although twenty Japanese denominations are listed in the official statistics, fourteen of these have less than fifty congregations each, most of the Protestant Christians being concentrated in four large groups. The Church of Christ in Japan, which is the largest denomination, has fellowship with the Presbyterian and Reformed churches of the West. The Holy Catholic Church of Japan belongs to the Anglican brotherhood. The Methodist Church in Japan has communion with Methodists in America and with the United Church of Canada. The *Kumiai* Church is Congregational. These, the first four denominations to be organized, still count among their members a large majority of the Protestant Christians of Japan. The Baptist, Disciples, Lutheran, Friends, Evangelical and United Brethren groups, although smaller in size, are making constructive contributions to the religious life of the country. The Salvation Army, which has attained to the status of a church, is held in high esteem by the public because of its widespread social service activities. The Holiness Church, which at present is growing faster than any of the other denominations, is the Tenrikyo of Christian-



ity, and in its own peculiar way is meeting the needs of the lower classes. There is also a Greek Catholic communion which maintains brotherly relations with the other Christian bodies and the Roman Catholic Church. Through the work of self-sacrificing priests and nuns of several nationalities, the latter body is carrying on an important evangelistic, educational and social work which reaches on the one hand deep down into the underprivileged classes and on the other into the highest ranks of the nobility.

The first missionaries, as well as the first Japanese Christians, had the laudable ambition of avoiding the perpetuation of denominational differences in Japan. They therefore called their first congregation the United Church in Japan. Who or what was responsible for the failure of this union effort is another question. The scandal of a divided Christianity, however, does not seem to impress the Japanese so much as it does people in other mission lands. Doubtless this is because no one has ever had to call himself a "Japanese member of the Reformed Church in America (Dutch)" or of the "Methodist Episcopal Church South of Northeast Japan." Be that as it may, although there is strong group consciousness in each communion, Japan seems farther along the road towards a united church than does the United States.

Of vastly more consequence, however, is the fact that none of the communions as now organized seems equipped to take the gospel to the common people. We

have seen how the conscience and sympathy of the Japanese Christian have been touched by the plight of his farmer brother. He sincerely desires to help him, yet lacks the physical and mental contacts necessary to accomplish this end. The church as an organization, with its emphasis on culture, its concern about intellectual problems, its semi-foreign atmosphere, its stated services, its need for monetary support, has little place in it for the plodding farmer who has no ready money, no leisure to attend church at certain periods and too much leisure at others, and little or no interest in the intellectual problems which have thus far challenged the attention of the Japanese Christian. Furthermore, he feels ill at ease and awkward on the hard benches in the midst of well dressed people, and having come once, leaves to return no more.

The dilemma is well expressed in the following discussion between the Foreigner and Ohara, which reflects the reactions of West and East.

"The first thing you should do," said the Foreigner, "is to build a thoroughly Japanese church. Architecture, services, music, art, time of meeting, organization—everything should be adapted to Japanese needs and not be mere imitations of Western models. Let naturalization be your goal from this time forward."

"But," Ohara answered, "the church suits us very well as it is. Its forms and organization express the spirit of those of us who make up its membership."

"Nevertheless, as it now exists, you can never reach

the farmer, the fisherman, the shop-keeper, the artisan, and the other untouched groups."

"As a matter of fact," Ohara commented eagerly, "the church will never be naturalized until it reaches these groups. New forms of organization and worship, new types of architecture, new light on the interpretation of the gospel, will emerge only as the farmer begins to assimilate Christianity."

"But you cannot take it to him without first naturalizing. . . ."

Again Suzuki came to the rescue: "You cannot naturalize a church as you can naturalize a foreigner. It's a slow, unconscious process. And, after all, the church can never take the gospel to the farmer. Only individuals can do that. Naturalization will come by itself when individual Christians give themselves to demonstration and experimentation."

### *What of the Missionary?*

The Foreigner, after reading some late books on modern missionary problems, could be almost convinced that the time has come to recall all but a few specialized missionaries from Japan. It is a natural conclusion to draw. The missionary in this country has from the beginning been prized as an adviser and a helper rather than as a director and a leader. Whatever the definite relationship between the mission and the Japanese church may be, the missionary must work in, for, and through the Japanese organization. He must come to Japan not as a

representative of a Western organization to direct affairs in its "Japanese branch office," but to cast his life as a Christian and not as a representative of his board alongside his Japanese brothers in their church, to help them win their land to Christ. The Foreigner has coined the clumsy and terrifying word "devolution" to describe this process (foreigners have strange ways!), but despite the word, it is more nearly a *fait accompli* in Japan than in any other Eastern land.

Therefore, seeing that the pioneer work of establishing the church has been completed, has not the time come to withdraw all but a few missionaries from Japan, retaining those few to give themselves "to the permanent function of promoting world understanding and unity on a spiritual level?"<sup>1</sup>

The Japanese church leaders reply: "Not yet."<sup>2</sup>

"We do not want money from abroad," says one leader, "so much as we want men—men of outstanding qualities. They must be selected by the home boards. There is no limit to the number needed. No limit to their opportunities for service. In the work of winning the world for Christ, Christians must work together regardless of nationality or race. Of course here the leadership must be with the Japanese. Here in Japan we must as soon as possible put our work on an absolutely self-supporting basis. As far as money is concerned we

<sup>1</sup> *Re-Thinking Missions*, p. 328.

<sup>2</sup> The following statements are quoted from a pamphlet entitled, "Japanese Christian Leaders Appraise the Appraisal."

gladly accept what is sent us, but men we should more than welcome.”<sup>1</sup>

“Our policy,” says the Secretary of the Sunday School Association, “should be to find suitable men for suitable places regardless of nationality or race. The Christians of the world must stand and work together.”<sup>2</sup>

Says the oldest and most respected leader of one denominational group, “For sixty years I have been associated with missionaries and worked with them. Of course some are failures, but as a whole they are the best friends Japan has and her most efficient workers in evangelism, education, social welfare and other fields.”<sup>3</sup>

Yes, missionaries will long be needed. What kind? Specialists, outstanding personalities, or the common or garden variety?

“Specialists are needed, but all specialists do not make good missionaries. They must be missionaries first and specialists afterwards.”<sup>4</sup>

“Specialists are needed in cities, but in the country it is different. We forget the multitude of churches in the country districts that need the help of missionaries with a real evangelistic fervor. The word that we do not need missionaries is the voice of the cities and not the voice of Japan as a whole.”<sup>5</sup>

“Christianity is not simply a message but a life. The

<sup>1</sup> Bishop Akazawa.

<sup>4</sup> Dr. Ibuka.

<sup>2</sup> Mr. Yasumura.

<sup>5</sup> Mr. Kawamata.

<sup>3</sup> Dr. K. Ibuka.

missionary's work is not primarily to bring a Christian message to Japan but to live a Christian life among our people. Mission work calls not simply for outstanding personalities but for the translating of Christianity into life. A missionary's work is to demonstrate what Christianity really is."<sup>1</sup>

In conclusion, the committee is agreed that missionaries will long be needed in Japan: a few specialists for short terms of service, to instruct and to inspire; some men and women, well prepared in definite fields, to spend a lifetime specializing in certain phases of Japanese religious problems; many teachers and evangelists, with consecration and adaptability, to cast their lives with their Japanese Christian brethren in the task of bringing the church to the people of Japan. In spite, however, of the generous words of the Japanese leaders, the Foreigner is not yet convinced that, in the future, large numbers of missionaries should be "sent" to Japan by the Western churches. In years to come missionaries should be "called" to Japan by the Japanese communions, each group clearly indicating its needs to the Western churches, who in turn will select men and women for definite service, not only because they possess a "missionary spirit," but also because they are qualified by training and experience to make a specific contribution to the Christian enterprise in Japan.

<sup>1</sup> Bishop Akazawa.

*The Church and the West*

The Foreigner asks his final question, "What about the future of Christianity in Japan?" Christians from the West once looked upon the Christian task here as one of speedy evangelization of the country. Now they see that they were either too optimistic or that their definition of the word evangelize was at fault. To give the most superficial knowledge of Christianity to the population of Japan would be a task of such magnitude as to overwhelm the combined resources of the American and Japanese churches.

Concerning the distant future, however, one thing is certain: the culmination of our efforts is much farther distant than any of us—American or Japanese—had supposed, and is conditioned by more circumstances than we had deemed possible. The present calls not for speculation concerning the distant future but for cooperation between American and Japanese Christians in the task of making the church, even though small, a power in the land, a redemptive force in every sphere of Japanese life, a stabilizing power amid the conflicting national ambitions of the Far East. What contribution can American Christians make towards this end?

1. There is need for missionaries, as we have seen, the best that the West can send.

2. There is need for money. Funds from abroad will long be necessary in Japan, to be used not especially in subsidizing churches but rather in assisting certain defi-

nite projects over fixed periods, and in lessening the financial burdens of the Christian schools.

"What contribution can American Christians make towards the future of Christianity in Japan?" "I should answer thus," says one educator: "Contribute adequate endowment for our Christian schools in order that they may be freed from the financial problems that absorb so much of the energy of their directors, and thus permit them to do their work more thoroughly."

3. Many persons in the American church must re-think their missionary motive. The Christians of the West should learn that their task consists not so much in sending the gospel to a "heathen land" as in helping their Japanese brothers and sisters to fight against evils similar to those which menace the life of America. For, as we have seen, the Japanese Christians are waging a warfare against materialism, greed, suffering, irreligion, superstition, militarism, class hatred, despair, disillusion—a warfare common to their brethren in every land. The character-destroying forces of the world are no longer divided longitudinally by racial, tribal, creedal or national lines. They have extended their power in great latitudinal zones, and now include both the East and the West. The kingdom of God also must be conceived not as a saving force handed over from one nation to another, from a privileged white race to a less privileged black or brown or yellow race, but as a spirit of creative love uniting and motivating God's children in every tribe and race and nation. We should



sympathize with the Japanese in not wishing to be the recipients of a foreigner's charity, like grateful "natives" accepting tithes from his abundance. Thus foreign missions foster the spirit of cooperative sacrifice with fellow Christians in other lands in bringing the power of the gospel to bear upon problems which cannot be bounded by national or racial lines!

The committee expressed its view of the need for evangelism in a resolution:

Although we dislike the motive of pity which has characterized evangelism among less cultured people in the past, we deplore the giving of the impression that as culture advances the need for evangelism vanishes. We would demand the same zealous motive on the part of modern Christians that sent the early Christians with the gospel to peoples of such superior culture as the Greeks and Romans.<sup>1</sup>

4. With such motives lying behind the missionary enterprise, there is need for building up a much more direct relationship than at present exists between the American churches and the churches of Japan. Suzuki and Ohara must be brought into a vital and intimate relationship with John Smith and the Reverend Doctor Henry Jones; the trustees of our Methodist or Presbyterian or Congregational college in Japan with the educators of these churches in America. The laboriously

<sup>1</sup> This was a resolution actually taken by a study group held under the auspices of the National Christian Council on May 16, 1933. It appears on page 5 of "Japanese Christian Leaders Appraise the Appraisal."

erected machinery that exists today for taking a Western religion to an Oriental country must eventually give way to a simpler method by which the Christian leaders of the West and East can take counsel together concerning their common task, and by which the churches in America shall have more intimate connection with the Christians of Japan than now exists.

5. Spiritual cooperation between the West and the East is necessary. Christianity no longer appeals to the non-Christian Oriental on the ground that it is the religion of the powerful Western nations whose culture and civilization he is bent on acquiring. It now appears to him as a force (and a minor and not very effective force, at that) in a civilization concerning which he has serious doubts. He sees Christianity itself at stake in the West, the church not taking the lead in civilization but struggling to adapt itself to it. It appears to him, therefore, not as a solution to the problems which vex the minds of men today but as a problem in itself.

Moreover the Western type of Christianity is not demonstrated by missionaries alone. Through newspapers and magazines, through the talking pictures and popular songs, the lives of the inhabitants of "Christian" America sometimes speak so loudly that the voices of their missionaries cannot be heard. The truest commendation of Christianity today lies in the manner in which Christians in America react to the problems which they, in common with their Japanese brethren, are facing. A vitally spiritual American church, alive not

only to the issues of American thought and life but also to the wider problems of neighboring civilizations, is perhaps the greatest contribution America can make to the future of Japanese Christianity. And when in America the adjective "Christian" becomes more nearly synonymous with "Christlike," then the thoughtful Oriental will incline his ear more readily to the gospel.

"What message have you, then," the Foreigner asks, "for the Christians in America?"

A young man, Tsuyoshi Matsumoto, ordained the week before the committee meeting, speaks up: "The Japanese church is still young. And like an ordinary youth, she is full of daring. She seeks independence and freedom. Although the child of foreign mission boards, she likes to be recognized as a little sister who is eager to cooperate with other sister-churches. I think she lacks a well organized program. But she is full of life, enthusiasm and visions. The spirit of evangelism with which the early Christians went forward into the world is overflowing in the Japanese church. The evangelists, her leaders, are little bothered by salaries, pleasures, or the comforts of life. They put first things first. The spirit of sacrifice is a dominant note in the church. . . . Loyalty is for the Japanese the highest good in life. The church has moulded this into a higher loyalty to Christ. The church in America is overorganized; it is given too much to matters of method, technique and specialization; it is a 'big business' institution. All are busy keeping up the institution. And the lives of Christians

often contradict the simplicity of the life of Jesus. More than anything else, I believe the church in America may learn from her young sister that Christianity is a life and not a machine made by human hands, and that the church, which is the visible expression of that life, can survive and expand only so long as she is spiritually fresh and young."

*The Foreigner Stays in Japan*

The night has grown late. Noises from the street are dying down. An occasional group clatters home from the bath. The blast of the horn and the shriek of brakes are heard as a motor car encounters an old lady so intent on crossing the road that she is oblivious to all of her surroundings. The strident radios—silenced every evening at ten, in the interest of public morals—have ceased. The night is cooler. Shutters are being placed on the fronts of shops and houses. . . .

An original Japanese hymn is sung:

Land of Mount Fuji's majesties,  
Fair land of fragrant cherry trees,  
Our lovely land, O Father, bless,  
Thou Author of all loveliness!

O, purify our land until  
Her soul responsive to thy will,  
Our sunrise kingdom's light shall shine,  
Reflection of thy light divine!<sup>1</sup>

<sup>1</sup> By Isamu Miyagawa, 1929, set to the tune "Fuji" composed by Otoy Mizuki, 1931.

A moment of silent prayer, the meeting breaks up, and the Foreigner and Suzuki go out into the warm and silent street. As they walk along together Suzuki considers the future. The road ahead is illumined with but few lights, and most of them are dim: the nation torn inwardly between radicalism of the left and of the right, outwardly between international obligations and the will to live; a system of education bankrupt of idealism—and youth adrift crying for guidance; the old religions, their cumbrous organizations resisting progress—and a nation of men and women wandering in secularism and superstition; society a confusion of contradictory elements, the broken relics of feudalism mingling but not uniting with the new products of an industrial age—and vice and misery multiplying on every hand. Around him men are saying, "We have come to a dead-end. There is nowhere to go except to go back." Disillusion, despair, doubt, combine to form the mood of the hour. Yet, of all people, the Japanese Christian is not hopeless. Life has meaning for him, and although he may not see far ahead, he knows that the end of the way is Christ and that the way itself is Christ.

The Foreigner at his side thinks back in history to a time when another church, sixty-five years old, faced another empire. The Christians to whom Paul wrote were not unlike the Japanese Christians of today. In small groups in a few isolated outposts around the Mediterranean, they faced the problems of a brilliant but disillusioned world civilization, sure only of their

faith in Christ and their fellowship with one another in him. They probably thought little about programs and movements, problems and solutions, but were more or less absorbed in the daily task of living so as to prove what was well pleasing unto the Lord. Yet, it was by this means that Christ was brought into redeeming touch with the needs of men, that the living forces of the gospel were released unto the casting down of the spiritual hosts of wickedness, and that the foundation of the world-wide expansion of the church was laid.

The Japanese Christian, however, has one advantage over his first-century brother. Eastward across the Pacific, and westward across Asia, in the lands from which the missionaries came, are stronger, more experienced groups of Christians facing the same problems, seeking the solution for them in the same Savior. Will they stand by him until Japan is won for Christ?

As they walk along the Foreigner wonders also if the American Christians will respond to the appeal of Japan as he has heard it: a long road ahead, no mass movements, little or none of the "romance" that attaches itself to missions among a backward people; just the steady everyday tasks of building churches, organizing Sunday schools, pioneering in uncharted fields, teaching school, introducing men to Christ, and seeing the subtle changes that take place in life and society when God enters in. And, through it all, the Spirit of God working, striving, struggling to break through in unexpected places, at unexpected times, with unexpected brilliance

to complete the work that is being done in Japan and to shine in reviving power upon the church in Western lands.

In his heart he knows that the Christians of America will respond to the call of Japan. So the Foreigner and Suzuki, side by side, walk on together towards the breaking day.





## A SELECTED READING LIST

The author of *Suzuki Looks at Japan* is not responsible for this list, although suggestions from him have been included in it. The list is in no sense exhaustive. It has been compiled from a very extensive literature on Japan with the purpose of suggesting a selected group of books that are for the most part moderate in price, readily available, recent in date, and valuable as background for groups of adults studying Japan. The views expressed in the several books are not necessarily in harmony with those of the author and the publishers of this volume. Because of their special value for reference a few books now out of print have been included. These may generally be found in libraries.

The titles marked with an asterisk (\*) are suggested as the nucleus of a small reference library for those groups that wish to purchase a limited number of books of authoritative character that are available at moderate price. Titles marked with a dagger (†) are especially valuable for reference by leaders and group members prepared to undertake a thorough study.

Leaders of groups using *Suzuki Looks at Japan* as a text for study and discussion will be able to secure valuable supplementary material by applying to their own denominational literature headquarters. From the same source they may secure also a pamphlet entitled "A Course for Leaders of Adult Groups Studying Japan," by T. H. P. Sailer. While based primarily upon *Suzuki Looks at Japan*, this pamphlet also draws upon other helpful materials, and outlines the plan and procedure for a course on Christianity in Japan. The price is 25 cents.

*General and Descriptive*

- † CHANGING FABRIC OF JAPAN, THE. M. D. Kennedy. Ray Long and Richard R. Smith Co., New York. 1931. \$5. A British officer comments intelligently on present trends.
- † JAPAN. Inazo Nitobe. Charles Scribner's Sons, New York. 1931. \$5. A summary of present-day Japan by one of the leading Japanese Christians of the past generation.
- \* WORLD TIDES IN THE FAR EAST. Basil Mathews. Friendship Press, New York. 1934. \$1. An estimate from the Christian standpoint of basic tendencies in Chinese and Japanese civilization and factors in the present situation.
- JAPAN IN THE WORLD OF TODAY. A. J. Brown. Fleming H. Revell Co., New York. 1928. \$3.75. A broad and popular treatment by a mission board secretary.
- REALISM IN ROMANTIC JAPAN. M. Beard. Macmillan Co., New York. 1930. \$5. Varied pictures of contemporary life by a cultured traveler.
- PRESENT DAY JAPAN. Y. Tsurumi. Columbia University Press, New York. 1926. \$1.50. Lectures on present currents, two of them on modern literature.
- CIVILIZATION OF JAPAN. J. T. I. Bryan. Henry Holt and Co., New York. 1928. \$1. A condensed outline of the development of Japanese civilization.
- TALES OF OLD JAPAN. Mitford (Lord Redesdale). Macmillan Co., New York. \$1.40. A sort of Japanese *Arabian Nights*. Very characteristic pictures.
- LAND OF GODS AND EARTHQUAKES, THE. D. G. Haring. Columbia University Press, New York. 1929. \$3.50. Brief word pictures of a wide variety of phases of Japanese life.

*History and Politics*

- † *Annals* of the American Academy of Political and Social Science, Philadelphia. July, 1933. "American Policy in the

- Pacific." \$2. A symposium of writers with varied views.
- DEVELOPMENT OF JAPAN. K. S. Latourette. Macmillan Co., New York. 1931. \$2. A compact sketch of Japanese historical development.
- OUTLINE HISTORY OF JAPAN. H. H. Gowen. D. Appleton-Century Co., New York. 1927. \$4. An account of Japanese history more detailed than Latourette's.
- HISTORY OF THE FAR EAST IN MODERN TIMES. Harold Monk Vinacke. F. S. Crofts and Co., New York. Rev. ed., 1933. \$6. A broad sketch of the whole historical development of the Far East.
- EVOLUTION OF NEW JAPAN. Joseph Henry Longford. Macmillan Co., New York. 1913. \$1. An excellent brief sketch of Japan's adoption of Western methods.
- JAPAN, MISTRESS OF THE PACIFIC. P. T. Etherton and H. H. Tiltman. Jarrolds, London. 1933. 7s. 6d. A somewhat impressionistic picture of the present world situation.
- EMPIRE IN THE EAST. Joseph Barnes, ed. Doubleday, Doran and Co., Garden City, N. Y. 1934. \$3.50. Chapters by well known specialists on various phases of the Far Eastern situation.
- JAPAN'S SPECIAL POSITION IN MANCHURIA. C. W. Young. Johns Hopkins Press, Baltimore. 1931. \$3. A very thorough study.
- JAPANESE GOVERNMENT AND POLITICS. H. S. Quigley. D. Appleton-Century Co., New York. 1932. \$3.75. An excellent reference book.

*Social and Economic Problems*

- † EVOLUTION OF THE JAPANESE. Sidney Gulick. Fleming H. Revell Co., New York. 1905. Out of print. Seeks to show that Japanese psychology is the result of environment rather than so-called racial inheritance.
- † JAPAN: AN INTERPRETATION. Lafcadio Hearn. Macmillan Co., New York. \$2.50. An old classic. Well written, sometimes

- extreme, but illuminating on the Japanese social inheritance.
- † JAPANESE GIRLS AND WOMEN. Alice M. Bacon. Houghton Mifflin Co., Boston. 1902. \$2. An old book, but a classic on its subject—women of the past generation in Japan.
- NEW JAPANESE WOMANHOOD. Allen K. Faust. Harper and Brothers, New York. 1926. \$1.50. Much briefer than Bacon, but more recent.
- \* DAUGHTER OF THE SAMURAI, A. Etsu Inagaki Sugimoto. Doubleday, Doran and Co., Garden City, N. Y. \$1 (after July 1, 1934). A very charming autobiography of a Japanese Christian woman.
- DAUGHTER OF THE NARIKIN, A. Etsu Inagaki Sugimoto. Doubleday, Doran and Co., Garden City, N. Y. \$2.50. A story of life among the Japanese newly rich.
- FOUNDATIONS OF JAPAN, THE. J. W. Robertson Scott. D. Appleton-Century Co., New York. 1922. \$6. Well informed studies of life in rural Japan.
- JAPANESE POPULATION PROBLEM, THE. W. R. Crocker. Macmillan Co., New York. 1931. \$4. A constructive study of Japanese population growth and available resources.
- † JAPAN'S ECONOMIC POSITION. J. E. and D. Orchard. McGraw-Hill Book Co., New York. 1930. \$5. A very interesting appraisal of Japanese industrial development.
- JAPAN. H. G. Moulton and J. Ko. Brookings Institution, Washington, D. C. 1931. \$4. A thorough and detailed financial study. Fairly technical.
- PROBLEMS OF THE PACIFIC; 1927, \$3; 1929, \$5; 1931, \$5; 1933, \$5. J. B. Condliffe, ed. University of Chicago Press, Chicago. Records of biennial conferences of the Institute of Pacific Relations. Some very valuable papers.
- CONTROL OF INDUSTRY IN JAPAN. Tokio Institute of Political and Economic Research. Institute of Pacific Relations (February, 1934), New York. 20 cents.
- SUPPLY OF RAW MATERIALS IN JAPAN. Tokio Institute of Po-

litical and Economic Research. Institute of Pacific Relations (February, 1934), New York. 20 cents.

*Japanese Religions*

- † STUDIES IN JAPANESE BUDDHISM. A. K. Reischauer. Macmillan Co., New York. 1917. \$2.50. Lectures by one of the leading missionary specialists on the subject.
- HISTORY OF JAPANESE RELIGION. M. Anesaki. 1930. Routledge, London. 2 is. A leading Japanese authority, himself a Buddhist, traces the development from earliest times.
- RELIGIOUS AND SOCIAL PROBLEMS OF THE ORIENT. M. Anesaki. Macmillan Co., New York. 1923. \$1. Four lectures, including some very thoughtful comments.

*Christianity in Japan*

- \* JAPAN CHRISTIAN YEAR BOOK. Available from Foreign Missions Conference, 419 Fourth Ave., New York. \$2.50. An annual review of the progress of Christianity during the year along various lines. Very important.
- \* CHRIST AND JAPAN. Toyohiko Kagawa. Friendship Press, New York. 1934. Cloth \$1; paper 50 cents. The outstanding Japanese Christian, in this new book translated by William Axling, makes fresh and original comments on the Christian enterprise in Japan.
- \* TYPHOON DAYS IN JAPAN. Robert Steward Spencer. Friendship Press, New York. 1934. Cloth \$1; paper 60 cents. The present situation of Christianity written for young people.
- \* JAPANESE WOMEN SPEAK. Michi Kawai and Ochimi Kubushiro. Central Committee on the United Study of Foreign Missions, Boston. 1934. Cloth \$1; paper 50 cents. Leading Japanese Christian women describe work being done for their sex.
- † CHRISTIAN EDUCATION IN JAPAN. Report of Commission on

Christian Education in Japan, appointed to survey the educational situation. International Missionary Council, New York. 1932. \$1.75.

† LAYMEN'S FOREIGN MISSIONARY INQUIRY REPORTS, Vol. VI. Harper and Brothers, New York. \$1.50. Reports of the Japan fact-finding group of the Laymen's Inquiry following their survey in 1930-1931.

\* KAGAWA. William Axling. Harper and Brothers, New York. 1932. \$1 (after July 1, 1934). Biography of a notable Japanese Christian by one of his most intimate missionary friends.

\* SALTING THE EARTH. H. and F. Topping. Friends of Jesus, Tokyo. Available from American Baptist Publication Society, Philadelphia (and branches). 25 cents. A story of rural reconstruction carried on by Sotohiko Masuzaki, one of Kagawa's associates.

\* PRESS AND THE GOSPEL, THE. W. H. Murray-Walton. Student Christian Movement Press, London. 1932. Available from the Missionary Education Movement, New York. \$1. An account of the very distinctive method of Christian work known as newspaper evangelism.

LOVE THE LAW OF LIFE. Toyohiko Kagawa. John C. Winston Co., Philadelphia. 1929. \$2.

RELIGION OF JESUS, THE. Toyohiko Kagawa. John C. Winston Co., Philadelphia. 1931. \$1.25. The religious and social philosophy of this outstanding Japanese Christian leader.

OTHER HALF OF JAPAN, THE. Edward M. Clark. Evangelical Press, Harrisburg, Pa. \$1.50. A missionary plea for the establishment of rural centers in Japan.

RURAL MISSION OF THE CHURCH IN EASTERN ASIA, THE. Kenyon L. Butterfield. International Missionary Council, New York. 1931. Cloth \$1.50; paper \$1. The report of an investigation made by a leading specialist for the International Missionary Council.

**HIGHWAYS AND BYWAYS OF JAPAN.** Lois J. Erickson. Fleming H. Revell Co., New York. 1929. \$1.50. A series of brief sketches of evangelistic missionary work.

**JAPAN AND CHRIST.** M. S. Murao and W. H. M. Walton. Church Missionary Society, London, 1928. The place of Christianity in modern Japan.

**TASK IN JAPAN, THE.** A. K. Reischauer. Fleming H. Revell Co., New York. 1926. \$1.50. Thoughtful lectures on some fundamental principles.

# WHAT DO YOU THINK ABOUT JAPAN?

## TESTS AND QUESTIONS ON

### *Suzuki Looks at Japan*

PREPARED BY T. H. P. SAILER

*To Members of Discussion Groups:* The following questions and statements are not like school "exercises" which are intended to be tests of individual ability; their purpose, rather, is to stimulate thinking and group discussion. It is a matter of minor importance whether or not you can give definite and accurate answers to all of them. Probably no one could do that. The real question is, Do they make you think and want to know more?

On many of these questions and statements, answers of yes or no, true or false, would not be quite adequate. The answer to a question may need to admit that there is much to be said on both sides. Statements may be seventy-five per cent true and twenty-five per cent false, or vice versa. On some issues very competent judges might differ as to what is the truth. The group may be unable in these cases to reach a satisfactory conclusion or may agree on one that is not warranted, but it is likely to come nearer to the truth through the process of comparing ideas without prejudice and with friendly criticism.

*Separate copies of these tests and questions may be obtained from denominational literature headquarters or from the publishers of this book. Price, 10 cents each, or 60 cents per dozen.*



## TESTS AND QUESTIONS ON CHAPTER ONE

### GENERAL INTRODUCTION TO JAPAN

#### A

Draw a line under the statement you think to be most nearly correct:

1. The population of Japan proper is  
*greater than*  
*equal to*  
 $3/4$ ;  $1/2$ ;  $1/5$ ;  $1/10$ ;  $1/20$ ;  $1/50$ ;  $1/100$   
that of the United States.
2. The area of Japan is  
*greater than*  
*equal to*  
 $3/4$ ;  $1/2$ ;  $1/5$ ;  $1/10$ ;  $1/20$ ;  $1/50$ ;  $1/100$   
that of the United States.
3. The literacy of Japan is  
*greater than*  
*equal to*  
 $3/4$ ;  $1/2$ ;  $1/5$ ;  $1/10$ ;  $1/20$ ;  $1/50$ ;  $1/100$   
that of the United States.
4. The per capita wealth of Japan is  
*greater than*  
*equal to*  
 $3/4$ ;  $1/2$ ;  $1/5$ ;  $1/10$ ;  $1/20$ ;  $1/50$ ;  $1/100$   
that of the United States.

**B**

1. If you went to Japan, what material conditions would you expect to find most different from those in America? (For instance, as to clothes, houses, standards of living, transportation, distribution of wealth, etc.) Write down all you can think of, for comparison with lists prepared by other members of the group.

2. *The Japanese people are more . . . . . than those of the United States.* See how many adjectives you can think of that might properly fill in the blank. Can you think of any reasons why these differences exist?

3. In what ways is the government of Japan like that of the United States? In what ways is it different?

4. What contrasts can you think of between Japan and China? Write these down for comparison. How can you explain the fact that Japan has advanced so much more rapidly than China?

5. If you were a Japanese, what characteristics of the United States do you think you would admire? What characteristics do you think you would condemn?

C

Mark the following statements you consider more true than false with *T*, and more false than true with *F*.

*The possession of greater natural resources tends to make America*

1. Generous towards other nations who are less fortunate.
2. Anxious to exclude others with lower standards of living.
3. Keen in competition for world markets.
4. International in spirit.
5. Determined to keep out of foreign problems.
6. Exasperated with other nations who insist on "rocking the boat."

*Japan's comparative lack of natural resources tends to make her*

1. Determined to secure access to raw materials.
2. Willing to accept a subordinate position in the world.
3. Resentful against efforts to restrict her expansion.
4. Active in government planning for national welfare.
5. Peaceable in disposition.
6. Militaristic.

TESTS AND QUESTIONS ON CHAPTER TWO  
*NATIONAL AND INTERNATIONAL PROBLEMS*

A

The following statements on principles of internationalism are especially suitable for advanced groups.

1. We cannot blame Japan for being what she is, because, like ourselves, she is the product of heredity and environment.
2. No other nation has a right to criticize Japan for the internal management of her affairs.
3. It is for the welfare of the world that white races should control the greater part of the earth's surface.
4. If the white races undertake to exercise such extended control, they should do so in the interest of other races as well as their own.
5. Because Japan started late in the race for colonies she should not be deprived of her share.
6. Japanese policy in Eastern Asia is justified because Western nations have done similar things.
7. Representative government is opposed to internationalism because representatives must consider only the interests of their own constituencies.
8. Capitalism is opposed to internationalism because it is based on desire for profits.
9. Japan has as good a right to control Eastern Asia economically as the United States has to control Latin America.

## *Tests and Questions, Chapter Two, Cont'd*

10. The League of Nations should be given authority to make a more equitable division among nations of the natural resources of the world.

### **B**

It will promote clear thinking if answers to the following questions are written out for comparison.

1. How do you explain the fact that so large a part of the earth's surface is under the control of white races?
2. Is there any difference between Japanese expansion in Manchuria and European expansion in Africa?
3. Should citizens be asked to promote international welfare at the expense of their own national welfare?
4. How can you explain the fact that Japan takes such a cynical view of American policy?
5. Have cabinets responsibility only for the welfare of their country, or should they consider that of other nations?
6. In what ways is Japan dependent on other countries for prosperity?
7. What foreign policy do you think Japan should pursue in view of her increasing population and limited supply of food and raw materials, and in view of the exclusion acts and tariff barriers of other nations?

## TESTS AND QUESTIONS ON CHAPTER THREE

### EDUCATION

#### A

Mark with *A* in the following list what you consider to be the five most important aims of Christian education in Japan at present.

1. To provide education for those who might not otherwise receive it.
2. To bring young people under the influence of religious services and Bible courses.
3. To demonstrate that Christianity welcomes all the truth that education has to offer.
4. To secure professions of Christianity at the most impressionable period.
5. To create interest in the Christian solution of individual and social problems.
6. To influence young people towards the ministry and other forms of Christian service.
7. To prepare Christians for profitable occupations and therefore for the support of the church.
8. To create favorable attitudes towards Christianity in those who may not become Christians.
9. To give a better type of education than that offered by the government.
10. To show that Christianity desires to contribute to the national welfare.

**B**

In view of your choice of what you consider the most important aims of Christian education, mark with *A* the five methods that you think most desirable in Christian education in Japan for the achievement of these aims.

1. Extension of Christian schools more widely throughout the country.
2. Consolidation of schools in order to improve their quality.
3. Reduction of the size of schools in order to increase the possibilities of personal contacts.
4. Increase of the size of schools in order to secure more funds from tuition fees.
5. Reduction of the number of non-Christians admitted in order to strengthen the Christian tone of the school.
6. Increase of the number of non-Christians admitted in order to bring them under Christian influences.
7. Reduction of the proportion of Christian funds spent on schools.
8. Increase of the proportion of Christian funds spent on schools.
9. Reduction of the missionary staff of Christian schools.
10. Increase of the missionary staff of Christian schools.

## *Tests and Questions, Chapter Three, Cont'd*

### C

1. What are the causes which have led nations to take such an interest in public and higher education in the last fifty years?
2. What seems to you to be the principal differences between Japanese and American education?
3. What are the advantages and disadvantages of close government control?
4. If you had a million dollars with which to endow a school in Japan, how would you place the money?
5. To what extent do Suzuki's criticisms of Japanese education apply to American education?
6. If you were a Japanese Christian would you send your son to a Christian college, in view of all the circumstances?
7. Should every denomination in America have its own theological seminary?
8. Should each denomination also have a separate theological seminary in Japan?
9. From what you know about needs in Japan, what subjects would you consider most important in the training of religious workers?
10. In view of the fact that leaders of thought will come from government rather than Christian schools, would it be better to establish social centers for government students?



## TESTS AND QUESTIONS ON CHAPTER FOUR

### RELIGION

#### A

In the list below mark with *X* the attitudes of Christianity towards other religions you would approve, and with *O* the attitudes you would disapprove. Mark with *XX* and *OO* attitudes which seem especially desirable or objectionable.

1. We should ignore other religions altogether and confine ourselves to the presentation of Christianity.
2. We should look forward to the continued existence of other religions with Christianity, each stimulating the other in growth.
3. We should look forward to the decay and disappearance of other religions.
4. We should look forward to the gradual transformation of other religions until they eventually pass into Christianity.
5. We should study other religions carefully in order to attack their weak points and expose their inconsistencies.
6. We should study other religions carefully in order to understand what in Christianity will make the greatest appeal.
7. We should cooperate in efforts to reform other religions.

### *Tests and Questions, Chapter Four, Cont'd*

8. We should do nothing to create the impression that we condone the errors of other religions.
9. We should emphasize the things Christianity has in common with other religions.
10. We should emphasize the things in which Christianity differs from other religions.
11. We should encourage members of other religions to copy our methods of work.
12. We should do everything possible to prevent members of other religions from copying our methods of work.

### **B**

In the first column below, six types of Japanese religion are listed. In the second column in random order are phrases defining each of these types. Place opposite each phrase the number of the religion in the first column which it defines.

- |                             |  |
|-----------------------------|--|
| 1. <i>State Shinto</i>      | <i>Spiritual culture through meditation</i>                        |
| 2. <i>Shinto Sects</i>      | <i>A system of social ethics</i>                                   |
| 3. <i>Zen Buddhism</i>      | <i>Reverence at shrines to promote patriotism</i>                  |
| 4. <i>Shin Buddhism</i>     | <i>Revival Buddhism</i>  |
| 5. <i>Nichiren Buddhism</i> | <i>Worship of ancient deities, physical rites, moral teachings</i> |
| 6. <i>Confucianism</i>      | <i>Salvation by faith in Amida</i>                                 |

## *Tests and Questions, Chapter Four, Cont'd*

The following are statements characteristic of the different types of religion mentioned above. Place opposite the statement the number of the religion in the first column of which it is characteristic.

Trust firmly in the mercy of Amida.

Accumulate godlike virtues and gain long life.

Filial piety and fraternal submission; are they not the root of all benevolent actions?

Let us see into our own nature where we shall find the truth.

Revere the *kami* and the Emperor.

Hail, lotus of the true law.

### C

1. Is Shinto reverence any different from the flag salute in American schools?
2. What are the limitations of patriotism as a religion?
3. Is missionary effort lost on a follower of another religion who does not profess Christianity?
4. In view of the religious situation in Japan, where would you as a missionary educator make your main effort?
5. What should be the message of Christianity to those who associate it with regrettable action by Western nations generally regarded as Christian?
6. What should be its message to those who associate it with conventional types of Christianity?

## TESTS AND QUESTIONS ON CHAPTER FIVE

### *SOCIAL PROBLEMS*

#### A

In view of the problems of family, industrial, and agricultural life in Japan, what should be the policy of the Christian church as a whole? Mark with *A* those statements you approve and with *O* those you disapprove.

1. The church has no concern with social and economic welfare, but only with personal salvation.
2. Economic and social welfare are important, but will follow if the church confines itself to preaching the pure gospel.
3. The church should encourage its members to apply Christian principles to social and economic questions, but should not as an organization attempt to reform society.
4. The church should hold itself as an organization responsible for positive influence in social reform.
5. Where agencies needed for social and economic welfare do not exist the church should take the lead in providing them.
6. The church and the kingdom of God are not the same, and the primary obligation of the Christian is to the latter.

In view of your conclusions as to these statements, make specific suggestions for Christian work in Japan.

B

The results of the following analyses of comparative statistics will be more impressive if presented by charts prepared in advance or constructed on the spot. (*Note.*—Roman Catholic statistics are not included because they are not recorded on the basis of communicants.)

1. In the United States, with a population of about 125,000,000, there are about 30,000,000 communicant members of Protestant churches. In Japan there are about 200,000 Protestant communicants in a population of about 67,000,000. What in each case is the percentage of Protestant communicants to the whole population?

2. In the *Year Book of American Churches* for 1933 (page 302) the giving for all church purposes of the larger denominations in America for the preceding year was stated as \$394,000,000. Of this sum, \$70,000,000 went for benevolences. According to the *Japan Christian Year Book* for 1933 (page 359) the contributions to Christian work raised in Japan for the preceding year were 2,364,000 yen. During this time the yen had fallen below 30 cents, so that the total Japanese contributions were less than \$1,000,000. If Japan gave the same proportion as American Christians to benevolences, how much would it be?

3. The total foreign missionary staff in Japan was 1,594 in 1922; 1,211 in 1927; 1,130 in 1932. Draw a chart to represent this trend.

## TESTS AND QUESTIONS ON CHAPTER SIX

### THE JAPANESE CHURCH

#### A

Mark with *A* what you consider to be the three principal responsibilities of American Christianity in Japan, and with *B* the three next greatest responsibilities. Add any others which you think should be included.

1. Setting an example of disinterested international spirit.
2. Subsidizing Christian literature.
3. Providing more attractive church buildings.
4. Providing funds for schools for rural workers.
5. Guiding Christian education.
6. Demonstrating that Christianity is the solution of modern social problems.
7. Setting a better example of sharing Christian resources.
8. Sending especially qualified persons for short-term service in Japan.
9. Sending specially qualified persons for life service.
10. Demonstrating that Christianity can overcome race prejudice.
11. Increasing the number of Christian missionaries.

#### B

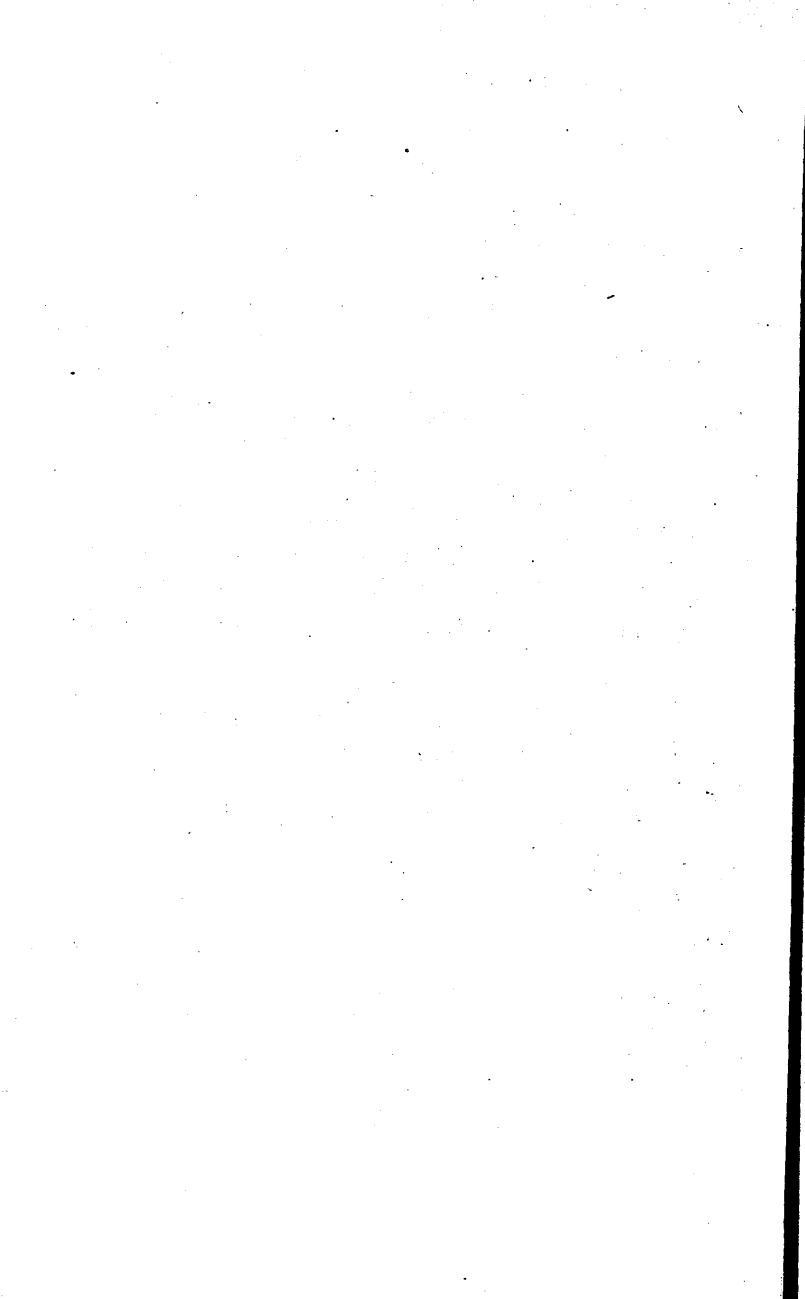
1. If you were a Japanese Christian, how do you think that American Christianity would impress you?

## *Tests and Questions, Chapter Six, Cont'd*

2. What things would you most admire? What things would you most condemn? Write out a list of these for comparison at the group session.
3. How do you think you would explain the comparative indifference of so many American church members to foreign missions?
4. What are the three most important problems of the Japanese church?
5. Have we a right to expect Japanese Christians to be more zealous and active than Christians in America? Why or why not?
6. What types of Christian effort, besides church services, do you think are most needed in Japan?
7. Think over the whole situation in Japan and decide on something definite that you will do to help.

*To the Leaders of Discussion Groups:* These questions and statements are not to be rehearsed like the questions in a Sunday school quarterly. They are for suggestion and selection. Let no leader hesitate to modify or omit. Before assignment they should be carefully studied to determine whether they are suited to the ability of the particular group in question. They should be assigned at the close of each session for discussion at the next. Not more should be used than can be profitably discussed, and none that seems so difficult as to discourage effort.

The correct answers to such questions as require exact statements of fact will be found in the pamphlets containing suggestions to leaders of classes studying Japan, available from denominational literature headquarters.





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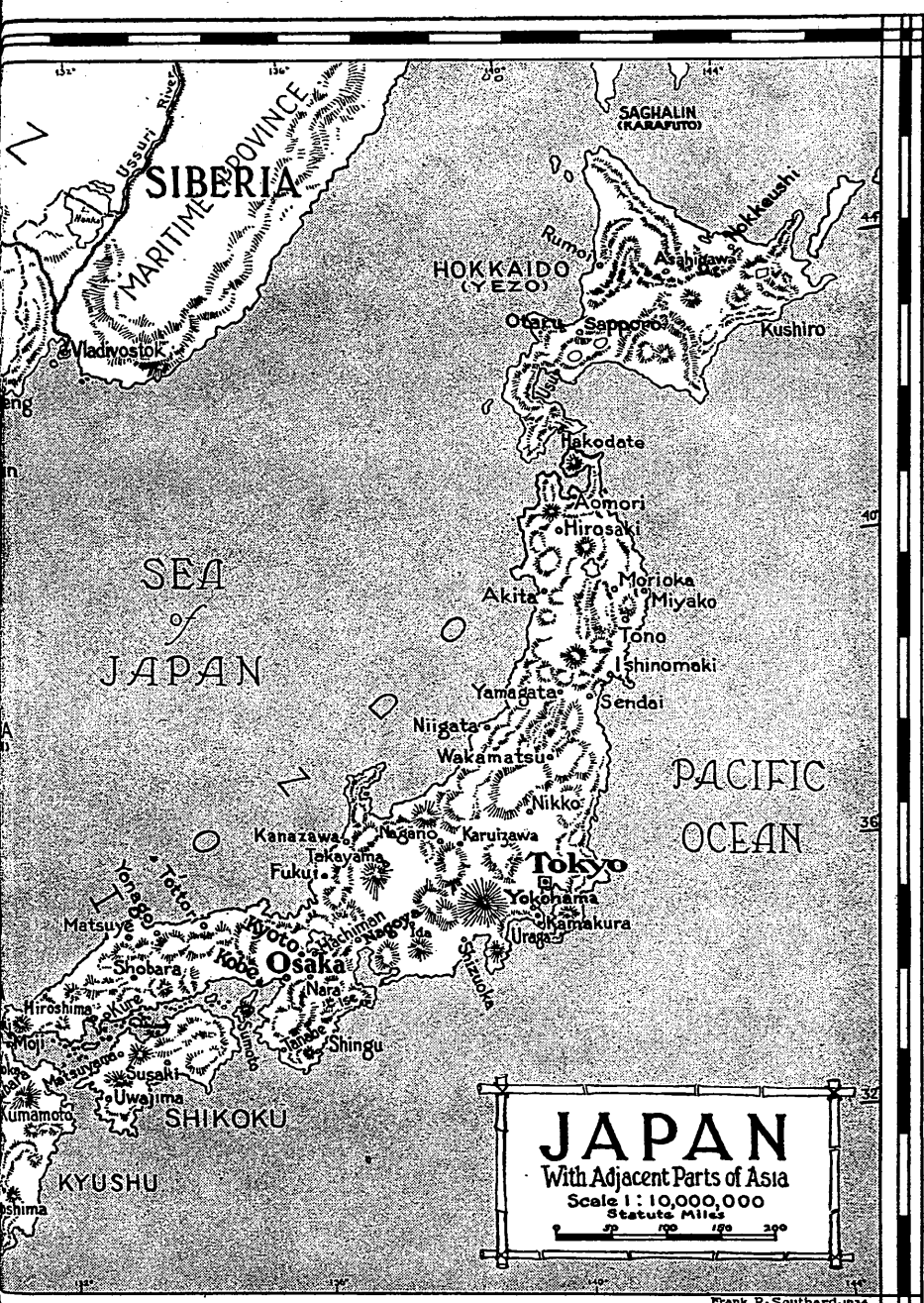
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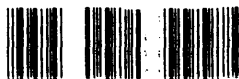
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